

Practical A short Treatise shewing the *Practical*
SABBATHARIANS

confuted by the new
C O V E N A N T,

1. *That the ten Commandments are not the Morall Law, but with their ordinances, statutes and judgements, the old Covenant.*
2. *That the old Covenant was as signes and shadows of things that were then to come.*
3. *Shewing the substance of the signe of the Sabbath.*
4. *Severall objections of the Sabbatharians answered.*
5. *That the new, which some do call the Covenant of Grace, is not really in the old Testament.*
6. *What the new Covenant is.*
7. *Of pure Church-ordinances, which some doe call the discipline of the Church.*
8. *Of singing of Psalmes.*
9. *A Proscript.*

By **IOHN HANSON** of the Burrough
of Abingdon, in the County of Berks.

*Iudge not according to the appearance, 7. Iohn 24.
Old things are past, behold all things are become new, 2. Cor. 5. 17.
The letter killeth, but the Spirit giveth life, 2. Cor. 3. 6.*

L O N D O N,
Printed by R. D. and are to be sold by *Livewell Chapman*, in
Popes head Alley, the coppies being left at *Captain*
Hansons at the Peter and Paul's head at the West
end of Paul's, 1658.

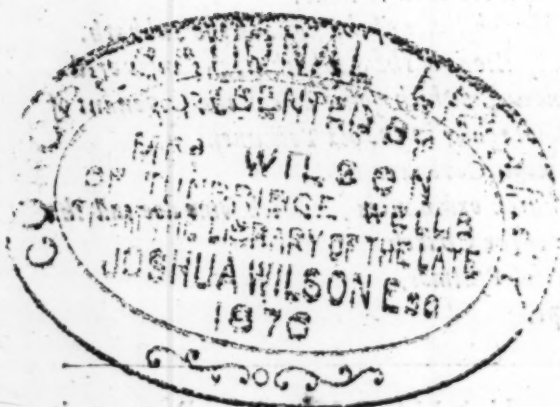
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Christian Reader.

THe cause of this Treatise, is, that now at this time certain men looked on as eminent Christians, by a great delusion of Satan have too confidently affirmed by disputations & otherwise, that the seventh day is the Sabbath. And that men ought to keep it Holy, in so much that lately in a Town in Barkshire, openly in the market or fair about noon-tide, one of them preached this doctrine, another opens his shop on a first day to sell his wares, affirming that it was lawfull so to doe; and divers good Christians have been found staggering with many scruples, saying that there be examples for it in the New Testament, and very few to be found which could give a sufficient account how they are released from keeping of the seventh day; which must then of necessity be ignorant why they keep the first. Wherefore a poor servant of Iesus Christs as the noble Bereans, searched the Scriptures, disputed with them, and here by the Lords assistants and his spirit, hath set forth this Treatise with as much speed as possible could be for the service, which I owe unto my Lord and Master

Iesus Christ, & for the furtherance of his truth; Secondly, that this Iewish opinion, may not be spread, to the further corrupting of such as have been found wavering or staggering, or any other whatsoever.

Their ground was that the ten Commandments were the morall Law, and that the rest was the ceremoniall law: now if the ceremonies only had been abrogat, then had they been in the right, and we all mistaken, and men might have continued asking, how are we released from keeping of the seventh day. I doubt not but that to judicious men, I have here made it appear, that they err, not knowing the Scriptures, I have seen severall large volumes on this subject, and when books are long, they are usually laid by as being wearisome. The Wiseman 10. *Eccles.* 2. tells us there is no end in writing, many books and much reading is weariness of the flesh: wherefore I have made this so short, that thou mayest read it in two hours or three at the most: the clearing of this truth requires only the plain letter, and I have left the mystery to them that excell. There is no Scripture of any private interpretation, and who is able to satisfy every mans opinion, the clearest eye hath but a glimmering to the glory that shall be revealed, but truth
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feldome wants opposition, and I question not but that some ignorant people will jeere at what is here set forth, whom I refer to the 19. *Math.* 11. all men cannot receive this thing save they to whom it is given, let them say what they will so that the truth of God shall more abound through my lye unto his glory 3. *Rom.* 7. I presume not to teach those that are learned in the Scriptures. But if thou shalt find any truth herein that may prove usefull either to thy soul or understanding, expect not so much as in larger volumes, but give God the glory, and esteem the Author.


Thy faithfull Brother in Christ
Iesus,
 I O H N H A N S O N.

SABBATHARIANS

confuted by the new Covenant.

CHAPTER I.

Shewing that the ten Commandments are not the Morall Law, but with their statutes, ordinances and judgements, under the old Covenant.

 Our Fathers were under a cloud & full of mistakes, which the Sabbatharians have learned, whereof this may be one. They said that the ten Commandments were the morall law, and stand eternally in force, as given by the Lord on Mount Sinai; and all the rest of the law, which some call the ceremonial law, was abolished by the death of Jesus Christ.

Now it is well worth the Christians time to review the Scriptures, & to begin at the 20. of Exod.
 1. Then God speak all these words, saying, I am the Lord thy God, &c. And then delivered his ten words, called the ten Commandments. The people seeing the thunders, the lightnings, the sound of the Trumpet, and the Mountain smoking fled and stood a far off, vers. 18. and then desired Moses to speak to them, saying; let God not talk with us, lest we
 dye,

dye , so the people being not able to endure the voice of God stood a far off , but *Moses* drew near unto God, vers. 21. And the Lord said unto *Moses*, *thus shalt thou say unto the children of Israel*. So that the Lord ceased not speaking his lawes, for said the Lord 21. *Exod. 1.* now these are the lawes which thou shalt set before them; untill he had delivered them, which are contained in the 20. 21. 22. 23. chapters of Exodus, which some call the judicial law. After which *Moses* came and told the people all the words of the Lord , and all the lawes ; and all the people answered with one voice and said , *all the things which the Lord hath said will we do*, 24. *Ex. 3.* even as they had promised formerly when *Moses* proposed them 19. *Exod. 3.* and *Moses* wrote all the words of the Lord 24. *Exod. 4.* afterward he took the book of the Covenant , and read it in the audience of all the people , who promised obedience vers. 7. And the Lord said come , and I will give thee tables of stone. And the Law and the Commandment which I have written for to teach them , vers. 12. so that *Moses* was in the Mount 40 dayes and 40 nights vers. 18. Then the Lord spake unto *Moses* saying , *speak unto the children of Israel*, 23. *Exod. 1.* so that while *Moses* was in the Mountain, the Lord shewed him all ordinances and that vvhich men call the ceremonial law ; then vvhhen the Lord had made an end of communing vvvith *Moses* upon Mount Sinai , he gave him two tables of the testimony , even tables of stone written with the finger of God , 31. *Ex. 18.* afterward he brake the two tables in pieces beneath the Mountain 32. *Exod. 19.* then *Moses* hewed two tables like the first and carried them up to Mount

2 *The Sabbatharians confuted,*

Sinai 34. Ex. 4. then the Lord proclaimed his name as formerly vers. 5. and he wrote in the tables the words of the Covenant, even the ten Commandments vers. 28. and afterward all the children came near, and he charged the people with all that the Lord had said unto him in Mount Sinai 34. Ex. 32. Now if any suppose that *Moses* charged the people only with the ten Commandments, he may be mistaken, for he might rather say with all, except the ten Commandments, because 'tis said 9. *Heb.* 19. when *Moses* had spoken every precept to the people according to the law, &c. But it is evident that they were charged with all the words of the Lord, 4. *Deut.* 13. 44. you will find anon that the book of Leviticus and the rest were part of his words.

Now briefly to sum up the usuall opinions of men, in 20. Ex. from the first to the 18. vers. are the ten Commandments declared, which many call the morall law, and from the 23. vers. of that chapter unto the last vers. of the 23. chapt. many call the *Iudiciall* law, which are as an explanation, & they concur with the ten Commandments. After that followeth the *Ceremoniall* law, and then the *Leviticall* law. The Scriptures are plain, but men darken them, with such expressions, for all these are but the law or old Covenant; even so was that which men call the law of nature, which you will find in the next chapter, wherefore the word *the* should have been or ought to be omitted: now to shew that the law which men call the *Leviticall* law, was part of that first Covenant; read the 7. *Levit.* 37. and you shall find, that this is also the law of burnt-offerings, and the other offerings which the Lord commanded *Moses* in Mount

Mount Sinai; when he commanded the children of Israel to offer gifts, you may read the like 26. Levit. 46. so in the 27. Levit. 34. these are the Commandments which the Lord commanded by Moses unto the children of Israel in Mount Sinai.

It is evident that there was no more written on the tables of stone then the ten words, and added no more thereto, *meaning in the audience of the multitude,* 5. Deut. 22. and yet you have read that Moses wrote a book of the Covenant wherein were all Gods words, and read it in the audience of all the people, and set up an Altar under the Mountain, & sent young men which offered burnt-offerings; and he said behold the blood of the Covenant 24. Exod. from the 4. to the 9. and what was this book but the sum of the law, which is the Covenant? And this was that law which was given by Moses 1. Iosu. 17. *Did not Moses give you a law, and yet none of you keepeth the law?* 4. Rom. 15. *the strength of sin is the law* 1. Cor. 15. 56. *but the sting of death is sin.* It would be a needless question, whether the ten Comandements are part of the law, for the Scribes did question 22. Math. 36. 38. *Mr. which is the greatest Commandment in the law,* it was answered, *thou shalt love the Lord thy God, this is the first & great commandment* 20. Exod. 3. if you read the 24. Exod. 12. *the Lord said and I will give thee tables of stone, & a law & the Commandment which I have written* for to teach them; when the Lord Jesus taught his disciples to pray, he confined them not to the words which he taught them 11. Luke 1. 2. neither where the people left solely and without a ministraton to the words of his ten Commandments, for saith the Lord,

after

after the tenour of these words, I have made a Covenant with thee and with Israel 34. *Exod. 27. and in them was contained according to all the words which the Lord had said in the Mount 9. Deut. 10. for Moses had spoken every precept according to the law 9. Heb. 19. then the law of commandments stood in ordinances 2. Eph. 15. & the first Covenant had ordinances, 9. Heb. 1. so the law had a shadow, 10. Heb. 1. the handwriting of God, 31. Exod. 18. this writing was the writing of God graven in the tables, 32. Exod. 16. and this writing was of ordinances, 2. Col. 14. so we read of the ministration of death written with letters & graven in stones 2. Cor. 3. 7. so of the law of works, 3. Rom. 27. Now Reader, thou mayest prove both by the old and New Testament, that the ten words, the judicall law, the ceremoniall law, and the leuiticall law, as many term them, have all relation to each other: And that they make but one, which is called the old Covenant; 'tis called the old 10. Heb. 13. it is written 2. Gen. 17. Thou shalt not eat of the tree of knowledge of good and evill, for in the day that thou eatest thereof, thou shalt dye the death; and this some do call the Covenant of works, and perhaps they may know the ministration of it: yet every man cannot take it so, for it is indeed a prohibition, as the ten Commandments or most of them seem to be, yet they had their ministration as hath been already proved; if it could be granted that the ten Commandments were the morall law, standing eternally in their first dispensation as delivered on Mount Sinai; then might the Sabbatharians have held dispute with the most learned man in England.*

It hath been a mistake, to say that the ceremonial law was put into the side of the Arke, and mistakes come for want of diligent reading; there are but two main Covenants of the law, called in Scripture *the first and the second*, 10. Heb. 9. *or the old and the new*, 8. Heb. 13. whereof the new may be called a Covenant of grace, by reason of the Mediator Iesus Christ *our righteousness*. Before the children of Israel passed over Iordan, they were to set up great stones and write upon them all the words of this law 27. Deut. 2. 3. *And Moses sets before them cursings and blessings*, 30. Deut. 19. *life and death*; and tells them that they were rebellious against the Lord in his life time; & how much more then will they be after his death. *These are the words of the Covenant which the Lord commanded Moses to make with the children of Israel in the Land of Moab, besides the Covenant which he made with them in Horeb*, 29. Deut. 1. then Moses commanded the Levites, *to take the book of this law, & put it in the side of the Arke of the Covenant*, 31. Deut. 26. therefore whereas many speak of the ceremonial law, it hath been evidently proved that all the old lawes & ordinances have relation to each other: And this Covenant also made in the Land of Moab agrees with the rest, & was put into the side of the same Arke.

CHAPTER II.

Shewing that the old Covenant was as signes or shadows of things that were then to come.

NOW if the former be proved to be but one Covenant, then let us consider whether any one part

part of the law standeth in more force then the rest, and if that which men call the ceremoniall law be eternally abolished, more then the ten Commandments ; then consider how not one jot or title of the law shall passe away ; or how may the law be established by faith. Now to shew that the law is done away, and no exceptions made ; let two or three proofs serve. First we read, 2. Eph. 15. *In abrogating through his flesh the enmity, that is the law of Commandments in the* 8. Heb. 7. *we find that fault was found with the first, vers. 7. speaking of a new, he hath made the first old and ready to vanish away, 7. Heb. 12. the priesthood being changed, then of necessity a change of the law. Again Christ is the end of the law, so 10. Heb. 9. he hath taken away the first, that he may establish the second: Whereas divers do hold that these and other Scriptures in the Epistle of the Hebrews do shew that the ceremonies only are taken away, and nothing to come in place ; this is only their judgement : wherefore let us very briefly handle but two or three of them, and begin with the last proof, he hath taken away the first, that he may establish the second. If the Sabbatharian shall argue, that the first Testament was taken away, then the first is taken away and the second established, and certainly the ten Commandments were part of the first Testament ; and if he shall argue that the first shadow or ceremonies were taken away, then some substance of heavenly things must be established in the place of them. Again, if the ceremonies be established, much more the ten Commandments, by faith we establish the law. This is not only a part of the law, 3. Rom. 31. 6. Gal. 2. So that*

that both the law and the ordinances or ceremonies are established in a new and more glorious dispensation: Else one jot or one tittle of the law, nay almost all the law had failed or escaped, and been reduced to nine Commandments.

The reason why the Author of this Epistle to the Hebrewes treateth so much of the ordinances or ceremonies, is because the ten Commandments are all most all of them prohibitions; and what could be written of prohibitions: but their performances are of various works, as burnt-offerings, sacrifices, and divers washings, which were but patterns, or similitudes of heavenly things; so that not one jot or tittle of them, shall escape a more glorious dispensation. It is written 16. Luke 16. *the law and the Prophets endured unto Iohn*, shall any one therefore, suppose that the law and the Prophets hath an end at that time: nay, but an end of their old dispensation, especially of prophecy, for 'tis said, *and since that time the Kingdom of God is preached and every man presseth unto it*. This is indeed the cause why many do think that the ten Commandments do stand in force on the account of the old covenant; Jesus Christ hath more plainly expressed them, or most of them of the second table, then the other laws in his new Covenant or Testament, but on a new account; they being negative, & prohibiting sin. Secondly, where we read of a new Covenant as 8. Heb. 13. in that he saith a new Covenant, he hath abrogated the old, then read the verse, *the first Covenant had ordinances*, consider, did you ever read of a Covenant or Testament, consisting only of ordinances or ceremonies. Thirdly, where

where 'tis said, then of necessity there must be a change of the law, it hath been shewed that all the lawes in Leviticus were commanded in Mount Sinai, and therefore belong unto the first Covenant. And doth this Text say, that there is necessity of a change of part of the law; notwithstanding the Sabbatharians doe argue, that the ordinances spoken of 2. Col. 14. were only fastened on the crosse, but vers. 16. all Sabbaths, *which was one of the ten words*, were but a shadow of things to come; yet they argue, that the meat and drink and new Moons were the shadow: and therefore the seventh day it self to be kept a Sabbath, then let them prove that the fourth Commandment was no part of the old Covenant, law, or Testament, did our Saviour fulfill and finish all the law, except one Commandment? or hath any disputant or writer shewed one clear Scripture, the nine or ten Commandments stand still in force, as they were given on Mount Sinai? Our Saviour in the 24. Luke 44. said, that *all must be fulfilled which are written of him in the law of Moses, and in the Prophets, and in the Psalmes*; suppose that the ten Commandments are the morall law, and the rest ceremoniall; then what was written of Jesus Christ in the ten Commandments, we read again 16. Luke 17. *it is more easy that Heaven and Earth shall passe away, then that one tittle of the law should fall*. And doth any one dare to say, the books called Leviticus, or Deuteronomy, are no part of the law; God forbid that any one should goe about to diminish one tittle of his law; for every believer doth establish the law in its purity, 3. Rom. 31. and yet the Sabbatharians doe apprehend

prehend that they doe God good service in keeping nine of the Commandments in the oldness of the letter, 7. Rom. 6. for the righteousness of God is made manifest without the law, 3. Rom. 21. and when we read the Old Testament, the vaile of *Moses* is on our hearts to this day, 2. Cor. 3. 13. to the 16. what is meant by, when *Moses* is read, you may easily find that great part of the law was given before the ten Commandments were written upon the stones, then read 34. Ex. 28. *And he wrote in the tables the words of the Covenant*; & also, he wrote all the words of the Lord 24. Exod. 3. 7. for the law was given by *Moses*, but the ten words and all the rest of the law was *first* given to *Moses*, 24. Exod. 12. but the Sabbatharian tells us of the morall, judiciall, ceremoniall, leuiticall, and the law of nature, all these are but the old Covenant, and should be expressed such or such a part of the law, even as we now a dayes speak of a Covenant, so that when they or we do shun the Scripture language, in speaking or writing any fundamentals, we doe but confound our selves, and lead our children into the wilderness.

The ten Commandments are the Covenant.

There is not one jot or tittle of the law passed away, but only the oldness of the letter; *for the letter killeth, but the Spirit giveth life*, 1. Cor. 3. 6. yet some have argued, that the ten commandments were written in mens hearts, before they were given on Mount Sinai; & therefore they are not abolished; this is soon answered; so likewise was the ministration, *as ordinances, commandments, statutes and lawes*; see 26. Gen. 5. again *Abraham offered a burnt-offering*, 22. Gen. 13. so did *Noah*, 8. Gen. 54. so did *Iacob*,

3. Gen. 54. and Moses, 10. Exod. 25. and *Iethro*, 18. Exod. 12. nay the Gentiles had the law of works though not of faith written in their hearts; as well as the Jewes, and did by nature the things contained in the law, 2. Rom. 14. 15. read 12. Gen. 19. so 26. Gen. 10. for 6. Dan. 10. 26. 4. Gen. 3. although *Abel* offered up to God a greater Sacrifice then *Cain*, 11. Heb. 4. yet *Cain* offered as well as *Abel*, 4. Gen. 3. these two were types, as clearly as *Isaak* and *Ismael*, and *Esau*, and *Iacob*, or *Agar* & *Sarah*, were of the Jew and Gentile: Shall this therefore be called the law of nature, and

*There may be
paris, but not
sorts of the
law.*

shall we make 4 or 5 sorts of that law, which was given by the Lord on Mount Sinai? The Lord infuseth his law into mans nature, but the law of nature, if any such be, must be the law of sin, 4.

Gal. 8. 7. Rom. 23. 25. now let one question more be moved, why was Christ the end of the law, but for righteousness sake, was he the end of the ceremoni- all or leuiticall law only; then had we been under the curse or hatred of the hand writing of God to this day, so that if our Translators have not been mistaken, the law of commandments as well as its ordinances is abrogated, even so the hand-writing as well as the ordinances is taken out of the way, and fastened on his crosse, so was the shadow as well as the law, 10. Heb. 1. so was the first covenant as well as its ordinances as you have read already. Read therefore the 2. Cor. 3. 3. to vers. 7. if then the ministration of death written with letters and ingraven with stones was glorious, which glory is done away; in this part of the chapter, you may clearly see that the ten Commandments had their

mini-

ministration which made but the old covenant, for if that, which should be abolished was glorious, much more shall that which remaineth be glorious, vers. 11. for Moses covering remaineth in reading of the Old Testament, but this man is counted worthy of more honour then Moses, 3. Heb. 3. Again in the 5. Math. 18. the Lord saith that not one jot, or tittle of the law should escape till all things are fulfilled; now the Prophets have written of things, which will not all of them be fulfilled untill the end of all things, 12. Daniel 8, 9, 13. Then shall be the end, when he hath delivered up the Kingdom to God, even the Father, 1. Cor. 15, 24. in the mean time therefore it is written, 12. Deut. 32. whatsoever I command you, take heed that ye doe it; thou shalt put nothing thereto, nor take ought there from: the like in 4. Deut. 2. so 1. Joshua 7. these Scriptures perhaps may make some to quarrell with the rest, who say how can the law be abrogated or abolished & also established; but why should men quarrell with the Scripture, the oldness of the letter hath already been shewed, and might suffice, it is a killing letter, 2. Cor. 3, 6. for Jesus was a better Mediator then Moses, but in the 7. Heb. 18. the commandment that went afore is disannulled, so 8. Heb. 4, 5. the Leviticall Priests according to the Law, serve only to the pattern and shadow of heavenly things to come. Again 9. Heb. 2, 3. it was then necessary that the similitudes of heavenly things should be purified. Is then that which men call the ceremoniall law, as it was part of the law more done away then the other part of the law, nay, for in 10. Heb. 1. the law having a shadow of good things things to come, and not the very image of

things, what is then the very image. In the 2. Cor. 4,4. we read of the light of the glorious Gospell of Christ, which is the very image of God; they are called heavenly things, because our spirituall sacrifices are not offered by the Priest, but at the Throne of grace, the holiest of all. David prophetically said, 19. Psal. 7,8, 9. the law of the Lord is perfect, his judgements are righteous altogether, *for now the law is not weak since that which is perfect, is come, 'tis after the power of the endless life*, 7. Heb. 16. we have now the perfect law of liberty, 1. James 2 5. and St. Iohn tells the elect Lady, that 'tis no new commandment, but that vvhich vve had from the beginning, 2. Iohns Epistles vers. 5,5. so 1. Iohn 2. vers. 7,8. the law is no further done avway or abrogated, but only in dispensation; else vve might blot it out of the Bible, vvhich God forbid.

The word of God is the mystery hid since the world began and from all ages, but now is made manifest to the Saints, 1. Coll. 26. again the Gospell is the Revelation of the mystery that was kept secret since the world began, but now is opened at the commandment of the everlasting God, 16. Rom. 2 5, 26. hereby is every jot or title of the Law of God illustrated, advanced, established and magnified. And ye shall know that I have sent this commandment unto you; that my covenant which I made with Levi might stand, sayeth the Lord of Hosts, 2. Mal. 4. 33. Jerem, 18, 21. *meaning in the spirituality*, the Prophets write and call things which be not as though they were already done, 4. Rom. 17.

And if the first covenant is wholly abrogated in its administration or oldness of letter, and not
in

in part, why doe the Sabbatharians argue, that the Sabbath was partly morall, and partly ceremoniall, even as they say about the ten commandments, they are the morall law, and the rest is the ceremoniall law, for which they have nothing but traditions, which they have as it were sucked in from their fathers. They earnestly doe argue with abundance of nonsense without any one point of Scripture: for can it stand with any sence, that when Jesus Christ established the law, that he had not respect unto the ten words, as well as to the rest of the law: And if Jesus Christ, nay every believer *by faith doe establish the law*, 3. Rom. 31. what an offence is it, then for any man to keep them under the oldness of the letter. Wilt thou challenge or reprove any man for legall worship, and wilt thou allow that in thy self which thou condemnest in another, even as *Moses* was a law-giver, and a mediator, 33. Deut. 21. even so Jesus Christ was the law-giver, and a Mediator for he is the word of God, and sheweth more plainly of his father. But wouldst thou be satisfied where, how, or what is established of the law: Then know that every jot & title of the law was established in his New Testament; so that whosoever, Sabbatharian or other shall plead that the fourth commandment was not there established, if he add not, yet he diminisheth the law. It is said 4. Deut. 2. *ye shall put nothing unto the word, which I command you, neither shall ye take ought there from* 12. Deut. 32. *It were better to explain and write one thing two or three times, then to leave the Reader unsatisfied;*

The law not to be diminished or added to.

*The new Covenant
not verbatim like
the old.*

Jesus Christ hath established the ten commandments in the New Testament, but not verbatim as they were delivered on the Mount, and

so expressed in the Old Testament; for not only the ten words, but all the whole law are dispensed in more stricter expressions then they were before: Even so was the fourth commandment, *as you find elsewhere*, abrogated with the rest of the law *as it was in the oldness of the letter*, 1. Cor. 3. 6. but established on the first day of the week, and so was all the rest of the law established. And if

*Ceremonies
cease.*

thou canst find any sacrifices or ceremonies commanded in the New Testament, you may use them: for the sacrifices of the Sabbath as well as all other burnt-offerings and carnall rites, which did hold forth the blood of Christ were done away; because *where remission is, there is no more offering for sin*, 10. Heb. 18. And although these were but the ministration of the law, yet there were principall lawes and precepts for them as the 6. Levit. 9. so 7. Levit. 1. & many the like, ad this ministration of the law was no farther done away, but it hath a substance in the purity 20. Acts 24. as you find in other places; being similitudes or patterns of heavenly things, *for the Priests did but serve unto the pattern and shadow of heavenly things*, 8. Heb. 5. so 9. Heb. 23. Now read the 12. Heb. 22. to 25. you may find that the Saints are now come to the heavenly Ierusalem. They have the heavenly gift: *They are partakers of the heavenly calling*, 3. Heb. 1. in so much that although they live on the earth, yet as Paul said, *our conversation*

is in Heaven, 3. Phil. 20. so that their prayers, spirituall sacrifices, and the like do exceed in glory, 2. Cor. 3. 9. for if that which should be abolished was glorious, much more shall that which remaineth be glorious vers. 11. so 2. Cor. 3, 7. 8. *If the ministration of death was glorious, how shall not the ministration of the spirit be more glorious.* But most men are very unwilling to be found nonconformists to the common opinion of others, not considering that under the old covenant, man was wholly engaged to performances, yet now the Lord God hath engaged himself, by the speciall promises of his new covenant to every believer, to carry on his own work of grace in their hearts, by his spirit with giveth life, 2. Cor. 3, 6. and hath given us Christ the covenant to be our Mediator, who is the Spirit, 2. Cor. 3, 17. how much doth it tend to the great glory of God, for us to be acquainted with his mercy towards us in his new covenant.

Many proofs more might have been shoven, that the old letter or curse of the law was taken away, and yet you have or shall find in what manner the law is abolished, and likewise established; and that the Scriptures clash not: How then hath Sathan perswaded some men, nay rather beguiled them, to believe that they are especially bound to keep the fourth commandment, even the seventh day *Holy*, and yet not to use those burnt-offerings and sacrifices commanded in the 28. Num. 9, 10. likewise, 1. Cron. 23, 31. so 2. Cor. 3, 3. *belonging to the Sabbath:* Let us consider, that the passeover was a speciall ordinance commanded by God, and yet it was a signe, as you

The passeover a signe.

may read 13. Exod. 9. *And it shall be for a signe unto thee upon thine hand, and as frontlets between thine eyes,* which signe, as is shewen elsewhere, received its substance, 22. Luke 15. to the 20. so that the passeover was no further done away, but only in dispensation, for now Iesus Christ is the passeover to every believer, 1. Cor. 5, 7. we have the like expressions

The ten commandments a signe.

for the ten commandments, *And thou shalt bind them for a signe upon thine hand, and they shall be as frontlets between thine eyes,* read 6. Deut. 8. so 8.

Deut. 18. we have the like for the Sabbath, the Lord said, *it is a signe between me and my people for ever,* 31. Exod. 13, 17. now since all these are everlasting covenants, they may never be further abolished then in dispensation,

The Sabbath a signe.

for though the Sabbaths are but a shadow of things to come, yet the body is of Christ, 2. Col. 17. Our blessed Lord Iesus in his new covenant or Testament hath reserved a substance, for every signe and every shadow must have a substance. As for example, 9. Gen. 9. The Lord promised to establish his covenant which righteous Noah and his seed after him, yet the bow in the cloud was but a token of the covenant, by whom they should be saved vers. 12. Afterwards 17. Gen. 7. The Lord said to faithfull Abraham, *I will establish my Covenant between thee and me, and thy seed after thee;*

The rainbow a token.

Circumcision a signe.

Here was Iesus Christ the covenant held forth to both, but circumcision was only a signe vers. 11.

And that covenant which God commanded *Abraham*

Abraham and his seed to keep, vers. 9. was the law of works, for God had revealed it to him: And he kept it, 22. Gen. 13. so 26. Gen. 5. although it is said, 17. Gen. 10. *This is my Covenant*, likewise 7. Act. 8. 'tis called the covenant of circumcision, yet circumcision was not the covenant it self, if the Author to the Hebrews did know the first covenant, 9. Heb. 1. but seems to be a signe of the first covenant or law of works, 17. Gen. 11. which now may be called the covenant of circumcision, for the Jewes in the same manner do keep it as an ordinance, belonging to the covenant to this day, and *Abraham recieved the signe*, 4. Rom. 11. 430. years before the covenant was given on Mount Sinai, 3. Gal. 17. for circumcision was commanded when the promise was made. But here was made out to *Abraham* and his seed two covenants in number, though but one in substance, because it is said, 17. Gen. 13. so my covenant shall be in your flesh for an everlasting covenant. Here was the outward signe in the flesh, vers. 27. And the indwelling of Iesus Christ, 3. Eph. 17. who took on him our flesh, and the seed of *Abraham*, 2. Heb. 16. and it shall be performed to all from whomsoever, *the Lord shall take away the stony heart, and give a heart of flesh*; 36. Ezek. 26. for circumcision is of the heart, 2. Rom. 29. Now the signe of circumcision was as the seal of righteousness of faith, 4. Rom. 11. which shewes the relation that the old law had to the law of righteousness, 9. Rom. 31. the old

Circumcision not the Covenant it self.

Two Covenants made to Abraham.

The Relation of the law to the Gospel.

was *verba Domini*, and the new, *verba Domini Christi*.

For *Abraham* had two sons; one by a servant, and one by a free-woman; but another thing is meant, for *these Mothers are the two Testaments*, 4. Gal. 22. 24.

Consider then, Reader, if thou hast been one that hast violently opposed these truths, in what condition had thy soul and mine been in, if the hand-writing that was against us had not been put out, 2. Col. 14. And if the hatred, that is the law of commandments had not been abrogated. 2. Eph. 15. we had been

*Cursed is he which
keepeth not the
law.*

under the curse of the law to this day; For it is written in the book of the law 3. Gal. 10. cursed is every man that continueth not in all

things which are written in the book of the law, for the man that doth them shall live in them, 3. Gal. 12.

But we are delivered from the law being dead unto it, wherein we were holden, that we should serve in newness of spirit, by which is meant the spirituality of the letter or old Covenant, being the law of the spirit of life, 8. Rom. 2. for the very words of the law-giver are *spirit & life*, 6. Iohn 63. wherefore we are not to serve in the oldness of the letter,

*The letter
killeth.*

7. Rom. 6. for the letter killeth, but the spirit giveth life, 2. Cor. 3, 6. ye may may often find in Scriptures, that the

law is said to be death, 2. Tim. 1, 10. for we are passed from death to life, if we love the brethren: yet as it is the law of God, it is holy just, and good: but sin that it might appear sin worketh death in us, by that which is good, 7. Rom. 12, 13. read then

then 2. Cor. 3. 7. and you will find, that the ten commandments themselves are called death.

The ten words called death.

For if they which be of the law be heirs, faith is made void, and the promise of none effect, 4. Rom. 14. I will make a new covenant saith the Lord, 31. Jerem. 31. not according to the first ; and then sheweth on what promises he will establish it, as you will find hereafter. And if thou wilt maintain that the old covenant stands still as it was given on Mount Sinai; Then may you say, that the first covenant was faultlesse, and able to save, 8. Heb. 7. And Moses is thy Mediator : and how canst thou expect the benefit of those better promises , on which the new covenant is established, 31. Jerem. 33, 34. and in other places. When thou hast argued, it hath been oftentimes for the Iewish Sabbath ; not seriously considering, how or by what means thou hast been released from keeping the seventh day ; If the ten commandments stand in the oldness of the letter, it is a killing letter, *this doe, and thou shalt live*, 10. Luke 28. And thou art not released from it, but Jesus Christ hath taken away the first , that he may establish the second , *Oh death where is thy sting*, 1. Cor. 15. 55. for Jesus Christ is now our Mediator of a better covenant established upon better promises.

Again, if thou wilt be admirall, and wilt have them so to stand as the covenant given on Mount Sinai. Then where is the Ark 10. Deut. 1. And why not the Altar, and also the first Tabernacle, which was a figure for that time present, 9. Heb. 9. divers country Priests have been often observed to read
the

the ten commandments in the publick meeting house: The Lord forbid that any one should deny it to be lawfull, because they are holy, righteous, and good, and the words of God.

But such there be that read them to feed or content the fancy or form of Common Prayer of the ignorant; And then to evade the penalty of the law, they say, *thus endeth part of the 20. Chapt. of Exod.* Nay have set them up written with golden letters, in or near the place, where formerly the idols did stand, & so make an idoll of them, not considering that the first covenant *as it was the old*, was no covenant of grace, as Mr. Tillinghurst left in writing for his last Treatise, *Else no place should have been found for the second*, 8. Heb. 7. There is no history, mystery, law, or ordinance in the Old Testament, but doubtlesse have pointed at Heaven or Gospell times, as for example: Isaacks servants found a Well of living water, 26. Gen. 19. For in Isaack was the seed of Abraham blessed.

Many country Priests and some learned men, called the wise and prudent are ignorant of these things, but the wise shall understand, 12. Dan. 10. *Because it is given to them, to know the Mysteries of the Kingdom of Heaven*, 13. Math. 11.

Are we bound therefore to believe as the church believes, or to ask, hath any of the rulers thus believed; nay, good men have been subject to mistakes: This one principle, the moral law stands, but the ceremoniall is abolished, being not correspondent with the scope of the Scriptures, hath caused many mistakes and many disputes. You have read that circumcision was a signe, and so was the Sabbath,

bath, and also a shadow; that the ten commandments were a signe, and so was the passcover, 13. Exod. 9. that the law had a shadow or pattern of heavenly things. But our hope and our end is Iesus Christ, who was the end of the law, which was the old, which is the new covenant, which is the word, which is the Lord, which is the substance, a body hast thou prepared; for every signe and every shadow must have a substance,

Lex umbrata vadit, quum lux post tempora stabit,
 59. Isai. 21. You have read also, that when the Lord God declared his covenant, even the ten commandments in the audience of the people. That at that time he delivered so much of his law, as is contained in the 20, 21, 22, 23. chapters of Exodus: for Moses only drew near, And afterward came and told the people all the words and all the lawes, 24. Exod. 3. to which purpose you may read 4. Deut. 13. 14. and 34. Exod. 32. And that this law, as it was a killing letter, having Moses only for Mediator was abrogated or abolished, although believers were saved by the Lamb slain from the foundation of the world. Where is then the seventh dayes Sabbath which some contend for: they must look in the New Testament, and see whether they can find it there, for the fourth commandment is established as well as the rest of the law. And think not but that learned men may sometimes fail in their judgements, as well as the writer hereof.

Doctus ab indoctis res aliquando trahat.

CHAPTER III.

Shewing the substance of the signe of the Sabbath.

FOrasmuch as divers men do stumble & demand, what command have they in the New Testament to keep the first day holy, and if the Lord would have it to be kept holy, why was it not expressly commanded in the Gospell, saying likewise that the seventh day was kept a Sabbath, 16. *Exod.* 26, 27. and in other places, which was before the law was given by *Moses*, and therefore moralized, which usually is taken to hold for ever. Some indeed are apt to say that such are needless questions, but others doe well approve of them, knowing them to be of great moment, and grieved to find such violent opposition, and how our Fathers have been under a cloud, and which of us can at this time say, that the spirit of God hath guided us into all truth; It is confessed that this Treatise may want the pen of a ready writer, yet the Author humbly desires the Reader to accept of his mite; and here hath laid down somewhat to his consideration.

First that he would read 29. *Deut.* 29.

Secret things. The secret things belong unto the Lord, but the things revealed belong unto us and to our children for ever, that we may do all the words of this law, the first secret thing is, that the first day may be called the birth day of the worlds creation, secondly of the worlds redemption. Thirdly, that God had great respect to glorify his son; because that all men should honour the Son, as they honour the Father, 5. *Iohn* 25. Fourthly, that when the night

night was come which was the preparation; for our redemption was not perfected till his resurrection. The Lord of the Sabbath was laid into the Sepulchre till after the Sabbath, for early in the morning he was risen. Fifthly, that that Sabbath was an high day. Now if we would find a substance for the signe of the Sabbath, let us first consider, that when the passeover was commanded, 13. Exod. 6. that vers. 9. *And it shall be a signe unto thee*, vers. 16. *And it shall be as a token upon thine hand*; which signe received its substance at Christs last Supper, 22. Luke 15. *I have earnestly desired said the Lord to eat this passeover with you*, vers. 16. to the 20. *I will not eat of it any more untill it be fulfilled in the Kingdom of God*, 1. Cor. 5. 7. we have the same expressions for the Sabbath, 20. Ezek. 12. 20. *it shall be a signe*. Now there are three things wherein we ought to be carefull, and to practice nothing in Gods worship or religion, unless we have command, exam-
3. things to
practise.
 ple, or consequence, and agreeing with the purity of the Scriptures; It is confessed that for keeping the first day of the week a punctuall command is not found, 3. Phil. 16. *Paul said*, as ye have us for an example, 2. Thes. 3. 9. but to make our selves an example for you to follow, things can here but hinted; we read 8. Iudges 30. that *Gideon had many wives*, 1. Kings 11. 3. *Solomon had 700. wives and 300. concubines*, the law did not command it. Neither doth the Gospell contradict it; But we find no such example in the Gospell, neither do we read that any Saint had above one wife: Therefore let none deal treacherously against the wife of his youth,
 2. Mal.

Many wives
under the
law.

2. Mal. 14. 15. But when we are guided by consequence or example, it must not be of wicked men; but of the Apostles or holy men, we may take example. And you shall hereafter find sufficient example for keeping of the first day of the week holy, which of necessity for the present time must be the substance of the signe of the Sabbath. For early in the morning the Lord of the Sabbath was risen, *And she saw Iesus standing, and knew not that it was Iesus;* 20. Iohn 14. 21. 22. then were the Disciples glad when they had seen the Lord, that very day at night. Iesus said, *Peace be unto you, as my Father sent me, so send I you, and when he had said that, he breathed on them, saying receive ye the Holy Ghost, which was his first breathing,* 7. Iohn 39. so 24. Luke 49. according to the promises in the Prophets, he said, I will send the promise of my Father upon you. Again eight dayes after which was the next first day, *Iesus stood*

*Iesus appeared
on the first
day.*

in the midst of them, saying, peace be unto you, 20. Iohn 26. On the first day he interpreted all the Scriptures that were written of him, 24. Luke 27. he then opened their eyes and was taken out of their sight, *vers. 31. he opened their understandings that they might understand the Scriptures,* 24. Luke 45. even so 20. Act. 7. on the first day the Disciples being come together to break bread, Paul preached unto them, and as Paul had ordained the like orders in the churches of Galatia, 1. Cor. 16. 1, 2. he that consulted with the Holy Ghost, and with the rest of the Apostles at Ierusalem in the 15. and 16. of the Acts, knew well what he ordained, when he said, every first day of the week, let every one of you put a side by himself

self for the poor Saints. This sacrifice is the duty of the day, the beloved Disciple, 1. Revel. 10. calls it the Lords day, and what better examples can be expected then Iesus Christ to his Disciples, and the Apostles to the Churches. Now there are severall duties, which we practise by example or consequence not here to be repeated: there remaineth therefore a rest unto the people of God,

4. Heb. 9. for in this chapt. may be under-
stood three or four sorts of rest, whereof *First dayes rest.*

the first day may be one: After these things let the Sabbatharians search the Acts of the Apostles, and all the Epistles or revelation of St. Iohn, & shew one example, memento, or exhortation of any Apostle, Church, or Saint, for keeping of the seventh day, if they can: or after the Lord had finished his work, that either of them did give more respect to the seventh day then to any of the rest, unlesse it were to go into the synagogues either to dispute, as 9. Acts 29. so 17. Act. 17. or to preach where the people were met together for the conversion of souls: but divers objections have they made, which you find answered in the next Chapter. And if any more objections could have been collected from the Sabbatharians, they might have been answered.

C H A P T E R IV.

Severall objections of the Sabbatharians answered.

Object. 1. **P**aul would not ordain collections for the poor on the seventh day; because it was the holy Sabbath; and therefore he did appoint

point the first day. This is easily answered, as saith the Proverb, the better day the better work, but this is not sufficient, then take notice that the law of faith, 3. Rom. 27. hath its works, ordinances, and sacrifices, as well as the law of works, else as saith St. James *it is a dead faith*, 2. James 26. 2. Ephes. 10. perhaps it may be demanded what they are which belong to the law of faith: See 9. Math. 13. Iesus said unto them, but goe ye and learn what this is, *I will*

*Gospell Sacri-
fices.*

have mercy and not sacrifice, 6. Hosea 6. meaning of Bulls and Rams and the like; it can be but briefly touched, first

it is said, 12. Rom. 1. *give your bodies a living sacrifice, holy and acceptable to God*, 13. Heb. 15. *let us therefore by him offer the sacrifice of praise alwayes to God, that is the fruit of the lips*, vers. 16. 2. Ion. 9. to doe good and to distribute, with such sacrifices God is pleased, therefore a collection for the poor is a fit duty or sacrifice for the day, but some there are which say that they keep every day a Sabbath. Let every one beware on what ground they stand: How-
ever the first day of the week was ordained in all the churches of Galatia and other places, 1. Cor. 16. 1. and this is a sufficient example for us to follow. And they that say they may set any one day in seven a part, ought to look for command, example, or consequence, before they alter the first day, *But if any man lust to be contentious, we have no such custom, neither in the Churches of God*, 1. Cor. 11, 16.

Object. 2. That the women rested the Sabbath according to the commandment, 23. Luk. 56. These were doubtlesse holy women, and did according to the law, but it plainly appears that they did it
igno-

ignorantly, not knowing that their Lord would rise again the third day, for 24. Luke 4. *they were amazed*, and vers. 8. they remembered his words; for the Apostles themselves could not believe it; but were amazed vers. 11. *For they trusted that it had been he, which should have delivered Israel.* So that Jesus Christ reprov'd them, calling them fools, because they, as well as the women, *were slow of heart to believe all that the Prophets had spoken*, vers. 25. For the women had prepared odours, & brought them to the Sepulchre, when their Lord was risen; and truly if the Lord had not risen again, then *had their faith been vain and ours also.*

Object. 3. That the Disciples of Jesus Christ were reprov'd, 12. Math. 2. and 2. Mark. 23. that they plucked the ears of corn, which was not lawfull to doe on the Sabbath. But this rather makes against them, for 6. Luke 1. *It was on the second Sabbath after the first*: And it was the Pharisees that reprov'd them, when the Lord rather justified them; besides, take notice that this seems to be the passfeover, 12. Exod. 16. before Israel came out of Egypt, they were commanded to keep the first, and also the seventh day, except dressing of meat; In the 23. of Levit. 3. is shewed the true Sabbath, vers. 39. is a feast or a Sabbath for gathering in of fruits; ye shall keep an holy feast unto the Lord seven dayes, in the first day shall be a Sabbath, likewise in the eight day shall be a Sabbath, but let these be left to the learned to find out how any of the feasts were typicall to the Lords day.

Object. 4. That Iesus Christ did command his Disciples to pray that their *slight* be not in the winter, or

on the Sabbath day, 24. Math. 20. It is not easily discerned what is here meant, but it is very unlikely that one single day should be here set with a hole winter. However the Lord had not then finished his work, And 'tis a question whether any of those Disciples lived, to see the destruction of Jerusalem which was prophecied of by the Prophet *Daniel*, and scarce any other Prophet, 6. Dan. 26. And this was above 40. years after, that the command was given.

Object. 5. That the Christians, 16. Act. 13. on the Sabbath day *went out of the city to pray besides a river, where they were wont to pray* There indeed may be devout men or women, such as carried *Steeven* to his buriall, when all the Church except the Apostles were scatered abroad, and went about preaching the Word, 8. Act. 4. or such devout Iewes, that came from every nation under heaven, and dwelt at Jerusalem, 2. Act. 5. Or such as was *Cornelius* before *Peter* came to him, such was *Lidia* being one of those women, 16. Act. 14. She worshipped God, and the Lord at that time opened her heart, that she attended unto the things which *Paul* spake, and was then baptized, whereby it appears, that those women were not Christians: yet doubtless they were as one *Ananias*, Godly people as pertaining to the law, having good report of all the Iewes, which dwell there, 22. Acts 2.

Object. 6. Forasmuch, as before this Treatise could be printed, there is a book set forth by *Edward Stannet* a Sabbatharian of *Abingdon* intituled, *the royall law contented for*, which as he saith, is the ten commandments, because written in 2. James 8. But

*An honest
may be
mistaken.*

if

if ye fulfill the royall law according to the Scripture, *which saith, Thou shalt love thy neighbour as thy self, ye doe well*, Now if Edward Stannet or any one Sabbatharian or other of his judgement can find this expreffion placed among the ten commandments, they might have had some colour to call them the royall law; And if it should be granted that the words, *Thou shalt not commit adultery, thou shalt not kill*, vers. 11. are meant to be the law on Mount Sinai; yet this is not *verbatim*, expressed in the ten commandments, *Thou shalt love thy neighbour as thy self*, he being mistaken in his title, even so in his book. Therefore the law of Jesus Christ expressed in his Gospell is the royall law; It is indeed both in the Old and New Testament as 19.

*The Law of Christ
is the royall
Law.*

Levit. 18. so 22. Math. 39. And 12. Mark. 31. so 13. Rom. 9. which sheweth that the law-giver Jesus Christ altered not the law, but only in dispensation: Wherefore if ye fulfill the royall law according to the Scripture, which was given by our King on Mount Sion, 2. Psal. 6. so 4. Micha 2. As one having authority, 7. Mat. 29. *then ye are a royall Priest-wood*, 1. Pet. 2, 9. And ye do establish the whole law which was given on Mount Sinai, but not in the oldness of the letter.

Then so speak and so doe, as they that shall be judged by the law of liberty, 2. James 12. which shewes, that we are now to speak, and to act by the law of liberty, & not according to that dispensation in which the law was given on Mount Sinai; For it had so great a yoke, that neither we nor our Fathers were able to bear, 15. Act. 10. *Then be not entangled again with the yoke of bondage*, 5. Gal. 1. C 2 C H.

CHAPTER V.

That the new Covenant, which some do call the Covenant of grace, is not really in the Old Testament.

I*N* *that he saith a new he hath made the first old,* 8.Heb.13. hereby it appears *that the first and the old are both one Covenant:* And yet divers are of the opinion, that the first covenant is not here meant: *for say they,* there were two Covenants made in Paradise; the first was, *of the tree of knowledge of good and evil, thou shalt not eat of it.* And

What men have calleth the Covenantis.

this is called the Covenant of works, 2.Gen. 17. So likewise, *he shall break thine head, and thou shall*

bruise his heel. This is called the covenant of grace; 3.Gen.15. Here was a law and here was a promise; yet let the Scriptures be reconciled. And though we know not the Author of the Epistle to the Hebrews, which saith, *that the first covenant had ordinances of divine service,* 9.Heb.1. let such know that the whole Scripture is given by inspiration of God, 2.Tim.3, 16. & not think that the Spirit was mistaken, when it called it the first covenant, for what ordinances of divine service did belong unto the tree of knowledge of good and evil; or unto the seed of the woman, which should break the serpents head; But here was a law and a sure and precious promise made unto the posterity of Adam. And these may in a dark dispensation point at the covenants of promise, 2.Ephes.12. which were then to follow; Because it is said I write an old commandment which ye have had from the beginning; *the old commandment*

ment is the word, which ye have heard from the beginning, 1.Iohn 2.7. so in the beginning was the word, and the word was with God, and the word was God, 1.Iohn 1. every mans opinion cannot be answered; And great mysteries cannot be briefly handled.

Here was promised only the plainesse of the letter; and concerning the keeping of the first day of the week. But here we read that Iesus Christ was the word, which was life, and the word of life. And *without it was made nothing that was made*, vers. 3. Now the old commandment is the word which ye have heard from the beginning: here now St. Iohn hinteth of the covenants, *for the darknes is past, and the true light now shineth*; but what may be meant by the beginning: first in the beginning was the word, *yet this word was before all eternity*; but the commandment was not given untill the world was created; for the Lord took the man and put him into the garden of Eden, that he might dress it and keep it, 2.Gen.15. Now *while there was no law, there was no transgression*, 5.Rom.13. untill the Lord had given a law to the man, wherefore the word *beginning*, is not to be taken punctually literall; for it is said, *when the fullness of time was come, God sent forth his Son*, 4.Gal.4. even so all these things were written to admonish us said Paul, *upon whom the ends of the world are come*, 1.Cor.10.11. Now this was written about 1600. years since, *yet still the ends of the world remain*; even so it might be said, the beginning was untill the time of *Iohn Baptist*, or of Christ. If the Reader be not satisfied, but saith that it was a long time after before the law or covenant was given by Moses; yet know that sacrifices and of-

ferings according to the law, were offered or performed as long a time before the law was given on Mount Sinai, by Cain and also by Abel; so that this is the old commandment, which is the word which we have heard from the beginning, 1. Iohn 2, 7. Now that the new covenant, which some do call the covenant of grace, is not really in the Old Testament, and that the Lords mercy & glory may not be eclipsed, let us consider what, which or were is the covenant of

*The Covenant
of grace.*

grace. When twenty severall understanding men have been asked this question, not two of them have punctually agreed in one answer. This word *covenant of grace* is a good expression, and may be taken as good silver, although it be of humane coine. Yet the word *covenant of peace*, 24. Num. 12. so 54. Isai. 10. or *covenant of life*, 2. Mal. 5. and the like, may be taken for *fine gold*, 19. Psal. 10. so 119. Psal. 72. Exceeding great and precious promises hath the Lord made, both in the Prophets and in the law, which are or shall be performed unto the faithfull, but God hath assigned the times and seasons, 17. Act. 26. even as surely as if they were all covenants, 1. Pet. 1. 10. But let truth appear, and there will not so many covenants, beside the old and the new, be found in the Scriptures, as many have supposed. Indeed the new covenant by virtue of its promises, may be called a covenant of grace; As you will find anon:

*Christ is the
Covenant.*

But Iesus Christ is the covenant; he is the holy Covenant, 1. Luke 72. yet notwithstanding God is entred into covenant with his people, 16. Ezekiel 8.

And this is that word which we have heard from the begin-

beginning, The Lord God is immutable; Although he displaies his glory by degrees, yet Christ is the Lamb slain from the foundation of the world, 13. Revel. 8. The Prophet Moses read the book of the covenant, and sprinkled blood on the people, and said, *behold the blood of the Covenant*, 24. Exod. 7. 8. Moses called those things, which were not, as though they were, so that the blood of all sacrifices held forth the Blood of Christ, who in these last dayes hath spoken unto us, who made the worlds, 1. Heb. 2. The Lord God is revealed by his Son, *who opened the seals, which none but the Lamb could open*; read the 4. and 5. chapt. of Revel. wherefore he is called the word of God. He is then the substance of the first covenant, and why not of the second, as he is the covenant of peace, and the covenant of life; And why not the covenant also of grace; But the new covenant stands still in force, as you will find anon: And is *verba Domini Christi*, whereby the hidden mistery of *verba Domini*, is made manifest. It hath been shewen that the new is the word, which ye have heard from the beginning. And that Jesus Christ is the Word, which ye heard from the beginning, *for the word of the Lord endureth for ever*; And *this is that word which is preached among you*, 1. Pet. 1. 23, 24, 25.

The two covenants are as the wheels, whereon our religion is born, like a wheele in a wheele, *for the one is spirit and life*, 6. John 63. *Now the Lord is the Spirit, and where the Spirit is there is liberty*, 1. Cor. 3. 17. The Prophet David said that the covenant gives understanding to them that fear him, 25. Psal. 14. that the promise might be sure to all the seed,

4. Rom. 16. First it was contracted by the mighty councell, 32. Jer. 19. 'tis called the determinate councell, 2. A& 23. In the Scriptures being the revealed will of God, for you may read, 1. Gen. 26. *Let us make man in our image according to our likeness:* when the Lord created man, he also created the woman vers. 27. Although the woman is the glory of the man, 1. Cor. 11. 7. yet the woman is in the Lord as well as the man. vers. 11. for when

Adam was created male and female.

God created Adam, *In the likeness of God created he them male and female, and called their name Adam,* 5.

Gen. 1. But the Lord had first formed Adam, and breathed in his face breath of life, & the man was a living soul, 2. Gen. 7. Adam was in the image of God, in that he was created without sin, yet *Adam was but a created Image,* 1. Cor. 15. 47. And not the expresse image of God, having more mind to the forbidden tree, then to the tree of life in the midst of the garden, 3. Gen. 6. Wherefore the Lord soon cast him out, 3. Gen. 23, 24. *Adam was a figure,* 1. Cor. 5, 14. of Iesus Christ, who was the ingraven form of his person, even of God, 1. Heb. 3. And had it not been for a Saviour, we had all lost the Image of God. Why may not this therefore as well as other places be called the covenant of grace, for *now man is the Image & glory of God,* 1. Cor. 11. 7. when Christ is formed in us, we are changed in the same image from glory to glory, as by the Spirit of the Lord, 2. Cor. 3. 18. *Even which he predestinate to be made like to the image of his Son,* 8. Rom. 29. Here hath been shewen the rich and free grace of God, to Adam and his posterity, yea before the world was; yet this

this may be a heavenly contract, rather then a covenant : you may read again 42. Isai. 6. Another contract revealed to the Prophet, *I will keep thee, and give thee for a covenant of the people, and for a light of the Gentiles*, see likewise 49. Isai. 8. *I will preserve thee, and will give thee for a covenant of the people, that thou mayest raise up the earth.* Another to this purpose, 59. Isai. 21. and all of speciall consequence to shew the certainty of the Lords giving Iesus Christ for a covenant of the people. Then for want of Scripture language and that no offence may be given, let these or either of these be called the covenant of grace; however *grace is given by election*, 11. Rom. 5, 7. *And according to Gods own purpose through Christ Iesus before the world was*, 2. Tim. 1.9. so 1. Tit. 2. And for assurance of the contracts, when the time drew near, it is said *behold I will send my messenger to prepare the way before me*, 3. Mal. 1. And whereas the Lord had said, *I will give thee for a covenant*, he afterwards calls the covenant his messenger of the covenant, vers. 1. According as it was contracted. I will give thee for a covenant: here indeed Iesus Christ was Gods gift and messenger both. So that Iesus Christ may be called the peoples covenant, as being the condition a midman or Mediator between God and his people. And yet this is not that new covenant which some do call the covenant of grace, as is shewen in the next Chapt.

Observe then, that after Israels bondage in Egypt, a covenant was given on Mount Sinai, it can be but hinted; the words whereof are contained in the Books of *Moses* with very great promises, but upon obedience. But they being disobedient. The

Lord

Lord by his Prophets Isaiah, Jeremiah and others threatens their captivity into Babylon, 25. Ier. 11, 18. But afterwards Ezekiel being then a captive, and the other provided of very great mercies toward them, to be performed after their return, As it was prophetically spoken by the Prophet Jeremiah, saying, the dayes come, 31. Ier. 31. *That I will make a new covenant with the house of Israel and with the house of Indah, not according to the covenant; meaning in promises, that I made with their Fathers, when I took them by the hand, to bring them out of the Land of Egypt.* The which my covenant they break, although I was an husband unto them, saith the Lord. Now mark the 33. ver. & you shall find that the new covenant was to be established upon better promises then the old, as hereafter follows. First 'tis said, but this shall be the covenant, & if we should suppose the ensuing promises to be the covenant it self, we may mistake: for 'tis said, 17. Gen. 10. *This is my covenant*, but the covenant it self was not given till 430. years after: wherefore vers. 11. it was called *a signe of the covenant*, even so, 11. Rom. 27. *This is my covenant, when I shall away their sins*, The like in 59. Isai. 21. And if the following words should have been the covenant it self, then might we have found severall new covenants; Therefore in this place 3. Ier. 33. whereas it is said, but this shall be the covenant; *it is as much as to say it shall be to this purpose.* Now the first promise is; I will put my law in their inward parts, and write it in their hearts. Secondly, will be their God, and they shall be my people. Thirdly, they shall no more teach every

*The promises
of the new
Covenant.*

ry man his neighbour, and every man his brother, saying know the Lord. Fourthly, for they shall all know me, from the least of them unto the greatest. Fifthly, I will forgive their iniquity and remember their sins no more; Take notice then that here was a promise of a new covenant, & the contents thereof; But not the covenant it self, for *Iesus Christ is the Mediator of a better covenant, which is established upon better promises than that covenant which was given in Mount Sinai*, 8. Heb. 6. 9. Heb. 15. In the next chapter you shall find what the new covenant is : And in the mean time, a hint only of some of the particular promises.

First, let us enquire, *what covenant the Israelites did break* as is specified in the 31. Jerem. 32. It is soon answered to be the covenant made in Mount Sinai. Secondly, what lawes God promised to put in their inward parts and writ in their hearts ; was it that covenant or law which is proved to be abrogated. Nay, for then had the seventh day been theirs and our Sabbath to this day ; *what law then* ? It is answered to be the Gospell law , which was to come forth of Sion , being the new covenant or Testament, which according to the English Translators are all one.

The second promise ; I will be their God , and they shall be my people : observe then that in 17. Gen. 7. 'tis said I will be a God to thee and thy seed; but vers. 9. I will be their God, so 28. Lev. 44. even so in the Prophets, 11. Ezek. 20. so 2. Cor. 6, 16. so 21. Revel. 3. so the Lord placed this precious promise among the promises of his new covenant : And this was , is , and shall be henceforth , for the
time

time will, nay is come, when it will be said, for in that day shall men say, loe this is our God, we have waited for him. This is the Lord we have waited for him, we will rejoyce in his salvation, 25. Isai. 9. even so saith the Prophet, And the Lord my God shall come, and all the Saines with thee, and the Lord shall be King over all the earth; In that day shall there be one Lord, and his name shall be one, 14. Zach. 5, 9. for the best of people are made Gods people through Iesus Christ the covenant, 17. Gen. 7.

The third promise, & they shall teach no more every man his neighbour, and every man his brother, saying know the Lord. Herein have very many been mistaken, to think themselves so spirituall as to be past ordinances, when it hath been but a legall spirit: In self deniall indeed they passe many of the high Professors, and ought not to be despised or jeered at, but rather pittied; But let the mistaken people consider what follows: This word *no more* is as much as to say *nunquam posthac*. And doth imploy, that before this new covenant was to be performed, that they did teach one another, though very darkly under the law, 2. King. 17, 27. 10 7. Ezra 25. 2. Cro. 17, 9. For the law was but a *scholmaster* to bring them to Christ, 3. Gal. 24. And the spirit was to be powred out in the latter dayes. It must needs be exceeding obscure to know God truly under the misteries of all the severall burnt-offerings and sacrifices, 9. Heb. 10. And what stood in meats and drinks and divers washings, which though they be called carnall ordinances, yet they were similitudes, patterns and shaddeness of heavenly things then to come; And all these imploy nothing,

ing, but that under the Gospell, teaching is needfull, *The Gospell is the revelation of the mystery, which was kept secret since the world began,*

The Gospell is the revelation of the Old Testament.

16. Rom. 25. Woe be to you lawyers for ye have taken away the key of knowledge, 11. Luk. 25.

But it may be argued that in 8. Heb. 11. where these promises are repeated, & they shall not teach every man his neighbour and every man his brother, the meaning of this then must be, that they shall not teach every man his neighbour in that legall way as they did, when these promises were made, or else the Scriptures must clash.

It may be argued again that in the 1. John 2. 27. And ye need not that any man teach you, but as the same anointing teacheth you of all things, this Epistle was written to such as had received the anointing of Jesus Christ: And as they had been taught by it, so to abide in it, and as it taught you, ye shall abide in him. And is no argument that we in these times to whom God hath spoken by his Son, 1. Heb. 2. That we should cast off teaching, or the means of grace, which the Son hath sent forth for his people, neither are any to depend wholly upon the outward means.

3. Here in lyes chiefly the mystery and excellency of the promises of the new covenant, *For they shall all know me from the least of them to the greatest of them, saith the Lord.* Knowledge is taken in by degrees, even so is grace, even so are all Gods promises performed. God promised Moses saying, I will put thee in a cleft of the rock, and will cover thee with my hand, and I will take away my hand, and

and thou shalt see my back parts , 33. Exod. 21. 22. *And he put a vail on his face ; that the children of Israel should not look unto the end of that which should be abolished,* 2. Cor. 3. 15. How then could the Iewes truly know God under the dark dispensations of the law, yet under the Gospell we have free accesse to the throne of grace, to the holiest of all, which was not then come, 9. Heb. 8. God hath sent forth the Spirit of his Son , whereby we now cry Abba Father, 4. Gal. 9. so 8. Rom. 15. And yet how apt are men to stumble , and think that the law is abused, when we come to a clearer knowledge of God in the Gospell ordinances.

But some may enquire , what is it to know God: see 17. John 3. *his life eternall that they know thee the only very God , and Iesus Christ whom thou hast sent ,* 1. Iohn 4. 7. Every one that loveth is born of God and knoweth God, vers. 8. *He that loveth not, knoweth not God , for God is love , so that to know God is the excellency of knowledge ; it is our very union with God ; He that is joyned unto the Lord is one Spirit,* 1. Cor. 6. 17.

Sixthly , what means *from the least of them unto the greatest of them* , this shews the promise to be without respect of persons , to the rich , to the poor , high and low, Iew and Gentile, provided that they be the children of the covenant, such as shall make a covenant with God; As the Prophet hath shewed, *and we will walk in his pathes, and we will walk in the name of the Lord our God forever and ever,* 4. Mich. 2. 5.

Seventhly, for *I will forgive their iniquity, & will remember their sins no more.* The Jewes were exceedingly given to idolitry , yet to such hath the

Lord

Lord promised pardon of sin, to blot out the hand-writing that was against them never to stand in force again. *Canst thou believe & truly experience these promises to be performed in thy soul, then see whether the new, which some doe call the covenant of grace, be not really in the New Testament and not in the Old.*

CHAPTER VI.

What the new Covenant is.

Divers and sundry sorts of lawes have formerly been held forth by the difference of opinions, in the Old Testament, and so likewise in the new. We read of *the law of faith*, 3. Rom. 27. *of the law of life*, 8. Rom. 2. *of the law of righteousness*, 9. Rom. 31. *of the perfect law of liberty*, 1. Iam. 25. *of the royall law*, 2. Iames 8. *of the law of liberty*, 2. Iames 12. And all these are called the law of truth, 2. Mal. 6. and are but on law, 3. Gal. 12. for the law shall go forth of Sion, 2. Isai. 3. Even as the old, so doth the new covenant chiefly consist of ^{22. Matth. 36.} lawes; but the promises are of free grace.

You have read that *Moses* fasted 40. dayes and 40. nights: And that he received the words which the Lord spake upon Mount Sinai. And that he read the book of the covenant in the audience of all the people. Now read 4. Math. 1. 2. *Iesus was in the wilderness, and he fasted 40. dayes and 40. nights*, being exceedingly tempted by the Devil; who would if possible have hindred the Lords work, yet seeing the multitude come together, a Prophet like unto *Moses* went up into Mount Sion, 12. Heb. 18, 22. 2. Psal. 6. according as it was prophecied; Come let

us go up to the Mountain of the Lord, and he will teach us of his wayes; for the law shall go forth of

*For Sion was the
city of David called
Mount Sion.*

1. King 8, 1.

Sion, 2. Isai. 2, 3. so 12. Heb. 22. not in thunders, lightnings, & sound of a trumpet, and the Mountain smoaking, as 20. Exod. 18. but with a still voice; And who among

the multitude follows him, but his Disciples 5. Math. 1. But you may please to read the four Euangelists, 6. Luke 9. *For Luke writ all things from point to point*, 1. Luke 3. But especially being most plainly set down in the 5, 6, 7. chapters of Mathew; where you may find, that *Deus Iesus Mediator*, upon better promises then milk and hony in the Land of Canaan, did in some measure perform that promise, 31. Jerem. 31. The dayes come that I will make a new covenant, not according to the covenant that I made with their Fathers. Now to shew that Jesus Christ was our law-giver, see 49. Gen. 10. the Scepter shall not depart from Iudah, nor a law-giver from between his feet, *for it is evident that our Lord sprang out of Iudah*, 7. Heb. 14. And thus Iesus Christ our law-giver having the law of truth in his mouth, 2. Mal. 6. In the first of Math. 2. opened his mouth and taught them: And he taught them not legally as the Scribes did, but being a King he taught his royall law, as one having authority, 7. Math. 27. Now whereas the Sabbatharian doth say that the morall law being the ten commandments is never abolished; and yet all the rest of the law is fully abolished: Let them then well observe what lawes our Saviour established and taught his Disciples in his life time; If they will but read these

these three chapters 5, 6, 7. of Mathew; they may find satisfaction. The Mediator Jesus in 5. Math. 27. tells them, *ye have heard that it was said to them of old time thou shalt not commit adultery.* The like expressions hath the Lord used five or six times in this chapter; *ye have heard that it hath been said to them of old time*, where he speaketh of his old covenant or lawes, & shewes them a more stricter rule to walk by, then they had before, even in so many of the ten commandments as our Lord hath here repeated: And yet let the Sabbatharian here but judge whether the Lord established no more of the law then the ten commandments: see 5. Math. 38. *ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth.* Even so vers. 23, 24. but more of that anon. You may read the whole New Testament, and then see whether Jesus Christ established only the bare ten words, which the Lord God spake in the audience of the multitude in the mount out of the midst of the fire, 5. Deut. 22. The Lord Iesus in his life time did teach his new covenant or Testament: nay the Lords prayer or the like was and is a law of his new covenant, 6. Math. 9. And yet the Lord discharged not his people from keeping of the old covenant, untill he himself had fulfilled the whole law, and finished it: for 'tis said I came not to destroy the law and the Prophets but to fulfill them; And sums up both the new and old lawes in 7. Math. 12. *Therefore whatsoever ye would that men should doe to you, even so doe ye to them, for this is the law and the Prophets,* so that Iesus Christ in part fulfilled that promise,

The old
law re-
newed.

The Lords
prayer a
law.

mise, 31. Ierem. 31. and taught his new covenant in a stricter way of love, saying whosoever breaks the lest of these commandments, & teach men so, *shall be lest in the Kingdom of Heaven*, 5. Math. 19. *Ye shall therefore be perfect, as your Father which is in Heaven is perfect*, vers. 48. And this is taken for the perfect law of liberty, wherein believers find themselves free from that yoke of the severall burnt-offerings, sacrifices, washings, and outward performances, which the Scribes and Pharisees would not touch with one of their fingers: nor our forefathers able bear, *for if the Son shall make you free, then shall ye be free indeed*, 8. Iohn. 36. and when our royall law-giver had taught so much of his new covenant in

*Christ came
down from
the Mount.*

those three chapters of Math. he came down from the Mount, 8. Math. 1. Now these lawes being put into our inward parts, *where there is no seventh day commanded to be kept*, and written in our hearts, we are so conformed to the image of Iesus Christ, that his yoke becomes easy, his burden light, holiness, love, righteousness, with all other graces will be our natures; not as by constraint, but *being made partakers of his divine nature*. These things require a large discourse; but it is hoped that they will be received and understood as *verbum sapienti*.

Yet since there hath been great mistakes among the superstitious sort of people: yea and divers others which hate superstition; the readers patience is a little desired, because one of these lawes seems not to agree with the rest, which is here inserted in the 5. Math. 23, 24. *If then thou bring*

*One law agreeing
not with the
rest.*

thy

thy gift to the Altar, and there remembreſt, that thy brother hath ought againſt thee, leave there thine offering before the Altar, and then come and offer thy gift, wherefore divers have affirmed that an Altar is to be uſed in Goſpell times.

Others have ſaid that it was typicall Altar, which our Saviour here meant; as if the ſhadows or figures of the night were not paſſing away, and the day at hand, 13. Rom. 12. and it might have fitted the ſuperſtitious ſort, who might have ſaid we have now a ſubſtance or a ſubſtantiall Altar: but of this more anon.

It hath been the opinion of ſome men, that the new Teſtament of Ieſus Chriſt is wholly contained in the four books of the Evangelift; becauſe they have written of the birth, the life, the lawes, the paſſion, the death of the Lord Ieſus with his miracles, the words of his own mouth, & what was done in his own life time, his New Teſtament being in force, ſo ſoon as the teſtator dyed: At which time the Acts of the Apoſtles written by Luke were not acted, neither the Epiſtles of Paul, James, Peter, Iohn, or Jude, or the revelation of Iohn were written, it is truth that here is conſequence for this poſition; yet let ſuch underſtand, that the Apoſtles and other holy writers, or moſt of them were eye-witneſſes and followers of our Saviour: And what they have written *was likewiſe by inſpiration*, 2. Tim. 3, 16. And agree with the Evangelift; and therefore make all but one new Teſtament, whereof ſaith Paul, *he hath made us able miniſters*, 2. Cor. 3, 6. Take but one example, the

Some think that the new Teſtament is the four Evangelift only.

Evangelist writ of our Saviours resurrection, on the first day of the week, and sending forth of his Apostles to teach, all which we find acting accordingly after his death, as the keeping holy the first day, for the Apostles did then meet, *which they never did*, as we can read of before his death; but the seventh day was kept, even so was the law, untill *Iesus Christ had taken it out of the way & fastened it on his Crosse*, 2. Col. 14. Now that the law was observed see 8. Math. 4. the 23. Math. 23. fo 14. Mark. 12. and 22. Luke 7, 8. In the mean time, it could give no offence to obey the Gospell lawes, being only the perfection of *the old covenant*, 8. Heb. 7. Although the Gospell lawes before the testators death had not received their prehemineny, power and efficacy, that is not untill the old Testament was abolished, as you may find clear in the 8. Heb. 13. so in 10. Heb. 9. *He hath taken away the first, that he may establish the second, again where a Testament is, there must be the death of him that made it*, 9. Heb. 15. *For the Testament is confirmed when men are dead, for it is yet of no force, as long as he that made it is alive*, vers. 16. if both the Old and New Testament had been in force at one time, the people had not known in what manner they had been to worship or serve the Lord: Again if the Gospell law had been in force before the old law had been abolished, then of necessity an Altar had been to be used in Gods worship unto this day, according as the law-giver had given it, 5. Math. 23, 24. At which time Iesus Christ was purifying of the law, as it was necessary, 8. Heb. 23. *And bringing in of a better hope, whereby we draw nigh unto God*, 7. Heb. 19. It may be expressed

pressed purifying, to which purpose read 5. Math. 22, 28, 32, 34, 37, 39, 44, 48. so 12. Mark. 33. And divers other places ; for the law made nothing perfect, 'tis called *the carnall commandment*, 7. Heb. 16. it is disannulled because of the weakness thereof. Even so the Lord did purify this law in 5. Math. 23, 24. in teaching his people the purity of his worship.

Now let us consider what this Altar is in 5. Math. 23. And that the Reader may not be wearied with many proofs for a plain truth, *we read of the incense Altar of gold before the Ark*, 40. Exod. 5. *And of the burnt-offering Altar before the door of the Tabernacle*, 43. Exod. 29. so that during the time of the law the Priest offered gifts and sacrifices for the people, 5. Heb. 1. *But now we have an high Priest that sitteth at the right hand of the Throne of the Majesty in Heaven, and is a Minister of the sanctuary, and of the true Tabernacle with the Lord pitcht and not man*, 8. Heb. 2, 3. for he were not a Priest if he were on the earth, seeing there are Priests that according to the law offer gifts, for during the law, was standing the *Altar of burnt-offerings*, 40. Exod. 29. without the dore of the Tabernacle where Zacharias was slain, 23. Math. 35, 11. Luke 51. *So was the incense Altar of gold before the Ark*, 40. Exod. 26, 27. and 9. Heb. 4. Now the superstitious sort of people are content to part with the burnt-offering Altar, as being done away by Christ. But not with a worldly sanctuary. They say that now the holiest of all is open ; where the incense Altar standeth ; And all though Jesus Christ hath offered himself once for all; yet they will offer him again once every year by their way of Transub-

stantiation , and call it the sacrifice of the Altar: They will have holy Altars in very many countries abroad in the world , as if the Altar of the Temple which was the holy place had laid eggs, and they were hatching them to this day.

It hath been already shewen that the whole law or covenant was abolished ; the Tabernacle with what did apertain thereto was but a figure for the time present ; wherefore they that will have an Altar, as it is here in the letter , must needs be idolaters. It is true according to the law, *they which wait at the Altar were partakers with the Altar* , 1. Cor. 9. 13. But here is another sort of Altar, *we have an Altar whereof they which wait in the Tabernacle ought not to partake*, 13. Heb. 10. so that no superstitious or legall persons ought to partake of this Altar : perhaps some may enquire where it is, or what it is; or is it not made with wood or stone or earth as other Altars are. It is answered , that it is sufficiently evident where, but not what this Altar is, for it was revealed to John the divine, *he saw under the Altar the souls of them that were killed for the word of God , and for the testimony which they maintained* , 6. Revel. 9. Heaven then must of necessity be the place where the Altar is , *he saw likewise in Heaven the Altar & golden censer; the golden Altar which is before the Throne*, 8. Revel. 3. I shall not undertake to shew what the Angel was, yet *he was none of the seven* ; but here is the prayers of all Saints: and the odours given with them; here is now the holiest of all which was not opened , while as the first Tabernacle was standing, 9. Heb. 8. *which now by the blood of Iesus we may be bold to enter into*, 10. Heb. 19. yet others may
be

be as inquisitive to know what the Altar is in Heaven : it was revealed to Iohn that it was a golden Altar ; yet let none suppose that there is gold in heaven , although *Moses and the Elders saw the God of Israel and under his feet as it were, a paved work of a Saphir stone, and as the Heaven when it is clear,* 24.Exod. 10. so there was seen *Heaven as a Saphyr.* the fashion of a Throne like unto a Saphir stone; and yet *but as it were,* 1.Ezekiel 26. Now these visions were *but similitudes of heavenly things,* 10.Ezekiel 1. 11.Heb. 23, 24. Even so we read of the Ark, the mercy seat, the Cherubins, the perfume Altar, and the house of the most holy place, with things pertaining , made or overlayed with fine or pure gold, 37.chapt. of Exod. Gold being often purified in the fire becomes a very pure metall, *but sanctified by the Temple,* 23. Math. 17. was thought most fitting by the Lord God to shadow forth heavenly things : but of it self it is called *uncertain riches, corruptible gold and silver,* 1. Pet. 2. 18. therefore Saphir stones and gold are but earthly things, and not fit for Heaven and glory : And although all signes and shadows are done away, for the body is of Christ ; notwithstanding we have an Altar, though not an Altar left, or else Iesus Christ our law-giver would not have said, *If thou bring the gift to the Altar, leave there thine offering before the Altar :* This hath made many to believe that Iesus Christ did command an Altar for Gospell use; yea & so he had allowed of an Altar , if the New Testament lawes had been in force before the testator dyed, but *where a Testament is there must be the death of him that made the Testament ; for it is of no force so long as he*

that made it is alive, 9. Heb. 16, 17. Then we have an Altar in Heaven, whereof the legall or unbeliever, cannot partake 13. Heb. 10. Iesus Christ being the end of the law, and body of all at least *the body is of Christ*. Wherefore divers able expositors doe say that this Altar is Iesus Christ, which is not absolutely here denied; yet we are to offer to God the Father, for it hath been evidently cleared, that

*The Altar
in Heaven.*

there is no Altar usefull on earth; but *that it is in Heaven*, 6. Revel. 9. where the true Tabernacle is; and whereas it is expressed, gold or Saphir, it is but for the capacity of man. And if thou never know the form of the Altar yet you must bring your gifts and offerings to the Altar, wilt thou never goe boldly to the Throne of grace, because thou knowest not the form of the Throne, then *let no man presume to know above what is meet to understand*, 12. Rom. 3. and *that no man presume above that which is written*, 1. Cor. 4, 6. *for there is sobriety of knowledge*, but let every one know this, that the things with eye hath not seen or ear hath not heard, neither came into mans heart are which God hath prepared for them which love him 1. Cor. 2, 9. so 64. Isai. 4. And Iesus Christ taught his Disciples his new covenant, which are to bring their gifts unto the Altar: And that they might know that this law differs not with the rest of his lawes, he tells them that they must be reconciled to their brother before they offer their gift, for all the rest of his lawes consist of love. Oh then what a holy pure God of love have we to deal with all: And what abundance of excellent gifts are left before the Altar, and not accepted of. A man may think
his

his own gift to be admirall, and yet despise and judge his brothers; for Sathan hath a subtile snare to perswade some that their hearts are drawn out, and that what they speak is as the spirit giveth them utterance, when it may be only the capacity being at that time freed from incumberances: And such a gift must be left before the Altar; wherefore we ought to try the spirits whether they be of God, 2. John. 4. 1. And being assured that we know the gift, *And who it is that giveth us water of life*, 4. John. 10. And that we have not injured or judged our brother; And we have forgiven them that have trespassed against us, 6. Math. 12. Then let us bring our gifts unto the Altar; for although gifts and sacrifices were called carnall rites untill the time of reformation, 9. Heb. 9. 10. Yet now they are or should be spirituall, 1. Cor. 12, 1. so 13. Heb. 15. And must be offered at a spirituall Altar: And think not that the Angell which came and stood before the Altar, having a golden censer, 8. Revel. 3. can doe thee any service, who was but a servant; As Jesus Christ took on him the nature of man, he might have the Angell of his presence, As Peter had his Angell, 12. Act. 15. But rather as he was God he might have some principall Angell, for Angels doe God greater service then men are aware of, As you may read, *that the begger dyed, and was carried by Angels into Abrams bosome*, 16. Luke 22. As it is written Jesus Christ was their Saviour, in all their troubles he was troubled, *And the Angell of his presence saved them*; But Iesus Christ in his love and in his mercy redeemed them, 63. Isai. 8. 9. So some are of the opinion that Iesus Christ himself is the Angell

*Ask them
of what
Covenant.*

gell of the covenant which did hold this
censer, *which is unlikely*: they may better
say that the covenant had more then 12.
legions of Angels at command 25. Math.

53. *For all the Angels of God worship him, he maketh the
spirits his messengers*, 1. Heb. 6, 7. And the Saints shall
be equall unto them at the resurrection, 20. Luke
36. so the Angell would not suffer Iohn to worship
him, but called *him fellow servant*, 22. Revel. 8, 9. 2.
Col. 18. The Angels are but creatures, but *Iesus
Christ is the creator*, 1. Iohn 3. so 2. Pet. 3, 5. How may
he then be the Angell of, but rather the covenant it
self; For he is the covenant of the people, 42. Isai. 6.
so 49. Isai. 8. *Ergo conditionem habemus*: he not only
makes our condition with his father, *but is our con-
dition*, it is Christ our covenant that giveth much

*The Lord God &
Christ sit both on
one Throne.*

incense to the Angell or golden
censer, 8. Revel. 3. That the Angell
may doe him service *for there were
no odours, but what were given*, in of-

fering the incense and prayers of all Saints upon
the golden Altar which was before the Throne, 8.
Revel. 3, 4. For Iesus Christ sitteth on the Throne,
4. Revel. 2. so 5. Revel. 1. And God the Father and
Iesus Christ are set down both upon one Throne,
3. Revel. 21. so 8. Heb. 5. *who is also at the right hand
of God and maketh request for us*, 9. Rom. 34. So that
Angels can doe the Saints no service at all, but as
they are sent or commanded by the Lord: And if
thou bring thy gift unto the Altar, which is before
the Throne, have not high thoughts of thy self or
of thy gift; Remember whether is greater, the of-
fering, or the Altar which sanctifieth the offering,

23. Math. 19. For if prayers praises, almes-deeds, or any other gift want odours from Iesus Christ, They come not up before God, *who sitteth on the Throne*, and being unsatisfied what the Altar is, the safest way is to remember, that if thou bring thy gift to the Altar, yet thou art not to offer it to the Altar; you have read *that the golden Altar is before the Throne*, 8. Revel. 3. and much odour comes from Christ, *for he is a sweet smelling Saviour to God*, 5. Eph. 2. Then call on the Father, who without respect of persons judgeth according to every mans work, 1. Pet. 1. 17. It was desired by the Psalmist, saying send thy light and thy truth: let them bring me to thine holy Mountain, *Then will I goe unto the Altar of God, unto the God of my joy and gladness*, 43. Psal. 3, 4. Now although David spake in the Old Testament language, yet oftentimes he spake prophetically, as in the 37. Psal. 22, 29. the righteous shall inherit the Land, *Although the Land was possessed long time before*; yet here he prophesied of the everlasting possession promised to Abram, Isaac and Iacob, and their seed, vers. 18, 29. so that the Lord God and Iesus Christ sit both on the Throne, and the Altar is before the Throne: It may be possible to commit as much idolatry in offering to an Altar in Heaven, as to offer to an Altar of wood, earth or stone: *For thou shalt worship the Lord thy God, and him only shalt thou serve*, 4. Math. 10.

For Heaven was created as well as the Earth, *the word was with God, and all things were made by him*, 1. Iohn. 2, 2, 3. And Iesus Christ is entred into very heaven to appear now in the sight of God for us, 9. Heb. 23, 24.

There

There hath been very great mistakes in offerings; First the heathen which have had their severall Gods in severall countryes, as the Princes of the Philistians to *Dagon* their God, 16. Judges 23. Even so the Gods of the hills, and also of the valleys, 1. Kings 23, 28. And the 450. Prophets which were fed at Iezabels table, who called from morning to noon, Baal, Baal, hear us, 1. Cron. 18. But *there was no voice nor any to answer*, vers. 26. But let us leave this sort.

The second sort. The second, which are convinced in judgement that a legall Altar as well as other things pertaining to the first Tabernacle are abolished, yet for their interest or profit sake, will bow to or towards an Altar of stone or of wood, and teach men so to doe; let such hear what saith the Lord, *I the Lord will answer him according to the multitude of his idols*, 44. Ezekiel 4. *And I will set my face against that man, and will make him an example*, vers. 8. And let them hear likewise what the Prophet hath said; cursed be the deceiver which sacrificeth unto the Lord a corrupt thing, 1. Mal. 14. *But let them not be deceived, God is not mocked: Whatsoever a man soweth, that shall he also reap*, 6. Gal. 7. 10 32. Ier. 19.

Third sort. A third sort, being ignorant of the new covenant, will own an holy house, and that part toward the east to be most holy, where they bow and cringe, and offer the gift that Moses commanded, 8. Math. 4. These neither keep the whole law, nor remember what Iesus said unto the woman of Samaria, *ye shall neither in this Mountain nor at Ierusalem worship the Father*, 4. Iohn 21. These grope

at noon slayes as in the night , 5. Iob 14. These have eyes which the God of this world hath blinded, so that they neither see the golden Altar before the Throne , 8. Revel. 3. Nor hear the voice from the four horns of the golden Altar , which is before God , 9. Revel. 14. These may kindle a fire on an Altar for nought , and the Lord hath no pleasure in them, 1. Mal. 10. whose trust is in the Angels, the Saints, or the Virgin that sleep. But what saith the Lord of Hosts , I will curse your blessings , yea I have cursed them already, 2. Mal. 2.

A fourth sort there is which neglect the first and would keep the seventh day holy, *Fourth sort.* saying legall sacrifices are done away, but we offer spirituall gifts and sacrifices , *These indeed may have a male in their flock, and yet sacrifice but a corrupt thing,* 1. Mal. 14. For being mistaken in their way , must come back again by the new covenant before they can bring their gift to the Altar.

A fifth sort there is which love the old Saints, as Nicholas and Hælen , as Dunstan, and Anthony, these will not spare a *Fifth sort.* posture being the Prelates decree, they will use the form that was bred in the bone , being guided by book, they offer the blind , the lame and the sick; saying it is not evill, *And if they were to petition their Prince they would be better advised* , 1. Mal. 8. They come often to the Altar, but leave nothing behind; it must serve them again and again all the year, This at the best may be called fools sacrifice , 5. Eccl. 12. But their incense is abomination ; they weary the Lord , who calleth them vain oblations, 1. Isai. 13, 14.

There

*Sixth
sort.*

There is a sixth sort, being better acquainted with the way to the Altar then the former are, they know that they need not a Priest as in time of the law, to offer their gifts, 1. Revel. 6. so 5. Revel. 10. They know what the Prophet Moses foretold, saying, *They shall call the people to the Mountain there shall they offer the sacrifice of righteousness*, 33. Deut. 19. They know that in every place, *incense and a pure offering must be offered to the name of God*, 1. Mal. 11. They being in their closets can bring their gifts to the Altar as well as in the meeting place; And concerning spirituall gifts they are not ignorant, they are not destitute of any gift, 1. Cor. 1, 7. There are diversities of gifts, 1. Cor. 12, 14. To one is given the word of wisdom, to another faith, to another prophecy, to another diversities of tongues: Now though all desire the best gifts, yet they must learn a more excellent way, vers. 31. For one may bring to the Altar his gift of prophecy, another all knowledge, another may bring his gift of all faith, 2. Eph. 8. Another may feed the poor with all his goods: *And is not God pleased with such sacrifices?* Another comes with Psalmes and Hymns and spirituall songs, as with harpes and golden vials, 5. Revel. 8. Another as with the tongues of men and Angels, and all these may be as it were, heaps, nay Mountains of spirituall gifts laid up before the Altar: And little doe Christians consider, that they have left so many offerings before the Altar, and that as yet they must come and offer their gifts, as 5. Math. 23, 24. nay divers gifts, which have been left before the Altar severall years since, must yet be offered, or else they will come to nothing. Then

Then let every believer though of severall opinions, *judge himself lest he be judged*, 1. Cor. 11, 31. What praying or praising gifts have they brought to the Altar, when grudgings and evill surmisings have been betwixt them. If they had remembered what ought their brethren had against them, and what bitterness hath been upon each of their spirits, how they have judged each other and not themselves, they would have been reconciled ere this time, and then come and offered their gifts; And now it is not to late for us to goe about this work. The Apostle hath shewed us a more excellent way then all the gifts, which he had prescribed to the Corinthians: There are exceeding great and precious promises, on which if we truly lay hold, we shall be made partakers of the Godly nature, & *what is that, but love, for God is love, and now abideth faith hope and love, but the chiefest of these is love*, 1. Cor. 13, 13. Then let us follow after love, 1. Tim. 6, 11. By love let us serve one another; love doth not evill to his neighbour; Therefore is love the fulfilling of the law, 13. Rom. 10. And when we come to this pitch, let us offer our gifts which are left before the Altar, and much odours will be given unto them.

There is a seventh sort, but these do excell, they are called the true worshippers, *Seventh sort.* 4. Iohn. 23. They live in the spirit and walk in the same, 5. Gal. 17. They forbear and they suffer, and bear each other burdens, they have a continuall feast, and *better content with green herbs then a stalled ox*, as 15. Prov. 17, 13. so being content, they alwayes eye mercies, and daily received, and as they

they receive, they daily return, these bring their gifts to the Altar: *but first wash their hands*, as 26. Ps. 6. They have a single eye because their whole body is light, 11. Luke 34. *After the manner which some doe call heresy, they worship the Lord*, 24. Act. 14. having learned the judgements of righteousness, can praise him with an upright heart, 119. Psal. 7. These know the giver as well as the gift, they have tasted of the heavenly, 6. Heb. 4. and know that every perfect gift cometh from the Lord, 1. James 17. *And render to God the things that are Gods*, 22. Math. 21. Not only the heart but the fruit of their lips, 13. Heb. 15. They use no hipocrisy but sowe righteousness in peace, and so they make peace, 3. James 18. Their hands being pure, even so are their prayers, 16. Job 17. Even so are their consciences to serve the living God, 9. Heb. 14. these bring their firstlings, and whatever they bring to the Altar, they carry nothing away. But much odours are given with them, and blessings return.

This being one of the greatest mistakes wherein superstitious people have taken up their vain practise in religion, was thought necessary to be handled, and to be cleared, that this law of the new covenant differs not with the rest, wherein our Lord Iesus hath taught us love and self-deniall: And it might make us tremble to think how contrary our hearts are to them, since he that breaks the least of them, and teach men so to doe; shall be least in the Kingdom of Heaven, 5. Math. 19. Now the rest of them have been but very briefly touched, but are left to the Christian readers consideration; in reading of the new covenant or

Testa.

Testament, now to return again to the covenant,

There are more exceeding great and pretious promises, which have relation to this new covenant : Nay what promises have not: let two or three then suffice for this little Treatise. Read the 36. Ezekiel 26. *I will take away the stony heart out of your body, and I will give you an heart of flesh;* The Altar for the sacrifice was made with stone, 1. King 18, 31, 32. The Lord God wrought his first covenant in stone. So did Ioshua 8. Iosh. 32, 35. So was the covenant of cursings and blessings, 27. Deut. 8. So that the Jewes hearts were legally stony, but promises an heart of flesh, as much as to say, take away the legall stone and give them not a legall but a new heart and a new spirit, for there is more self-deniall commanded in the Gospell law then in the old covenant, wherefore it is called an heart of flesh.

Precious promises.

The covenant on stone.

But would a fleshly heart serve them; yea, for the Lord performing his new covenant writes not *legem operum, quin legem fidei*, that is not the law of works but the law of faith in their hearts. So that *Dei Christi verbi conditionis & fidei leges scribuntur*, that is, the lawes of God, Christ being the word, the covenant and of faith, 2. Cor. 3, 3. are in their fleshly tables: And this mistery is his divine nature: *great is the mistery of godlinesse, God manifest in the flesh*, 1. Iohn 2, 7. The old commandment is the word which ye have heard from the beginning; And the word was made flesh; he that eateth my flesh dwelleth in me, 6. Iohn 55. To have substan-

The mistery of the divine nature.

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tially

tially eaten his flesh had been nothing, unlesse our hearts partake of it in the new covenant, or law of faith, and his spirit be in us to cause us to walk in them, 36. Ezekiel 27. The Lord bestow on us such fleshly hearts.

Another pretious promise relating to the new covenant is in the 54. Isai. 13. The words are, *and all thy children shall be taught of the Lord*, now this was a promise of Iesus Christ, to the church that their children should be taught of the Lord, and to establish them in righteousness and peace, for the Jewes themselves were taught of God, 20. Exod. 19. 22. *Did ever people hear the voice of God speaking out of the midst of a fire, as thou hast heard and lived*, 24. Deut. 33. Yet that dispensation being very dark, Iesus Christ said, *all things that I have heard of my Father, have I made known unto you*, 15. Iohn. 15. *The Messiah shall come and he will teach us all things*, 4. Iohn 25. yet some poor souls have imagined that they were past ordinances, & only look for the teaching of God, without means, yea some there have been that

*Some
bundle up
promises.*

would bundle up these promises with others to make up the covenant of grace. It is indeed a promise of grace having relation to the 31. Ierem. 34. And none are to think themselves past ordinances. The children of the covenant such as have set to their seals that God is true, believe and wait for further performances of the promises, as 3. Ierem. 15. *I will give you pastors according to mine own heart which shall feed you with knowledge & understanding, and the like*: They know that Iesus Christ did not in vain send forth his Apostles to go and teach all

nations, as 4. Eph. 12. *For the gathering together of the Saints, for the work of the ministry, and for the edification of the body of Christ.* They know that it was the Lords own work to give us teachers in Gospell times. He spake in the old time to our Fathers by the Prophets, 1. Heb. 12. in these times by his son: they had *verbum Domini*, we have *verbum Verbi*. They in the letter, we in the spirit. The children of the covenant do know that Gods promises disengage none to their duties.

Another promise 2. Joel 28. *And I will power out of my spirit.* The Lord Iesus before his departure did promise the comforter, 2. Act. 16. It was answered this was that which was spoken by the Prophet Joel, since then that he by the right hand of God hath been exalted, and hath received of the Father the promise of the Holy Ghost, he hath shewed forth this which ye now see and hear, 2. Act. 33.

Yet Reader, remember that all the promises were to be performed after Israels return from Babylon, and not all at one time, but by degrees even untill the end of all things, 1. Cor. 13, 24. There were glorious times in, & after our Saviours time, and blessed be the Lord for what we now enjoy; yet let our eyes be toward the Lord with great expectations, 1. Pet. 1, 5. Peter said, *he was but a partaker of the glory that shall be revealed, and the glory that should follow*, vers. 11. Paul, *What glory is that he might shew in the ages to come.* *the exceeding riches of his grace, through his kindness toward us in Christ Iesus:* Then doubtlesse very great glory is to follow, when every promise shall be

completely performed, *which in other ages was not opened unto the sons of men*, 3.Eph.5.

But many scruples have and may be raised, viz. that in the time of the law divers did hear the voice of almighty God, Angels appeared to some wonderfull dreams, and visions unto others, & mighty miracles were done by the Prophets. The like were in Christs time, and in his Apostles afterward, and what Scriptures do make it appear, that we in these latter times, who have cause to expect the performance of the promises of the pouring out of the spirit, *should*, nay the best of us *are* so fallible in our judgements, and spirituall enjoyments: Truly these things have made some to stagger: And no remedy so fit as earnestly to seek unto the Lord for satisfaction. Secondly to take pains in searching and comparing of Scriptures, for that which is better then gold; nay fined gold, is worth the labour to dig for.

It is very usefull especially to some that know it not to declare such Scriptures, as may touch this occasion, Consider first that when the Lord Jesus was in the world, he compares himself, *A time of falling away.* 19.Luke 13. to a noble man going into a far country to receive to himself a Kingdom and afterwards to return: And commands his Disciples *to occupy till he comes*, meaning his talents committed to them, 5.Luke 34. *When the Bridegroom shall be taken away, then shall they fast in those dayes*, so 17.Luke 22. Christ told his Disciples that they should desire to see but one day of the Son of man, and they should not see it, even so 3. Revel. 10. John spake of an hour of temptation that *should*

should come upon all the world to try them that dwell upon the earth; so 9. John 4. The night cometh when no man can work, 2. Thes. 2, 3. to the 12. vers. There shall come a day of departing, before the day of Christ comes, And the man of sin the son of perdition shall be disclosed, 1. Joh. 2, 18. little children it is the last times, and ye have heard that Antichrist shall come; even now there are many Antichrists; The Apostles were sensible of a falling away before the glorious appearance of the Lord Jesus.

Such there have been that have questioned the truth of all the Scriptures, being unsatisfied, that there were Scriptures which did foretell of the deadnesse that should come upon mens spirits, when they looked for the pouring out of the spirit: even so Peter and Paul could tell of the great glory that shall hereafter be revealed; *we are now the sons of God, but we know not what we shall be,* 1. John 3, 2.

CHAPTER VII.

Of pure church-ordinances which some doe call the discipline of the Church.

YOU have read chapt. 4. That the law of faith hath its works, sacrifices and ordinances, even as the law of works, in which chapt. they could be but hinted for want of convenient place; neither can it now be expected but in part about ordinances.

There hath been and is a sort of seeking people, which have been heard to say, that neither Jesus Christ or his Apostles did ever set in order, as some call it; the discipline of his church; And although

much honour is to be given to the very memory of those Martyrs in *Queen Maryes dayes*, who had a glorious day break by the son of righteousness, yet very obscure in ordinances or church discipline; Nay it is said to this day that none whatsoever know how to order it: But let such read and observe the first Epistle to the Corinth. And by the way take notice that Paul and Barnabas and others in 15. Acts, having met with the Apostles and Elders and the whole Church, who writ vers. 28. *It seemed good unto the Holy Ghost, and to us to lay no more burden upon you*, vers. 10. calls the law a yoke which they were not able to bear, so 18. Act. 4. Paul and

Paul delivered decrees.

Timothy as they passed through the cities, delivered the decrees to keep, ordained by the Apostles and Elders which were at Ierusalem: For Paul hath newly established the Churches, 15. Act. 4. And it was his business and care so to doe; For Paul was not taught by man but by revelation, 2. Cor. 12, 13. So that when thou hast read this Epistle, much pure discipline or ordinances may be found, yet not all of them; for this little Treatise cannot contain them: But here Paul writes not only to the Church of Corinth, but

Pure discipline.

to the Saints with all that call on the name of the Lord Iesus in every place, 1. Cor. 1, 10. Paul beseeches them that no dissensions be among them, for some were at that time of Paul, some of Apollo, and some of Cephas, vers. 19. were ye baptized into the name of Paul, for his part he baptized but Gaius his host and few more. And Christ sent him not to baptize but to preach, 2. ch. 16, Paul said, but we have the mind of Christ, 3. chapt.

3. chapt. 3. he calls them carnall, where devotions are vers. 10. he compares himself to a skilfull Mr. Builder, yet warnes every man to take heed how they build upon his foundation; And tells them that they are the Temple of God, and 'tis holy whose Temple ye are, 3. chapt. 16. 17. He would not have the Church to mistake, as to call stone and timber to be holy, *for the house of David shall be as Gods house*, 12. Zechariah 8. And he disputed usually in the Temple, yet had he his church in Gaius house, who was consequently an inholder 16. Rom. 23. And 4. chapt. 15. Paul tells them that he had begotten them through the Gospell, and sends Timothy to teach, saying, as I teach every where in every Church. Again 5. chap. 4. He shews the way of excommunication, saying such an one to be delivered over to Sathan, as much as to say put out of the fellowship of the church into the world; for Sathan is the God of this world, then 6. chap. 5. he speaks to their shame that brethren should goe to law, and not before the Saints: Then read the seventh chapt. to the 17. vers. he shews the duty of marriage even to the last vers. but 'tis most blessed to abide single, 1. Cor. 7, 38. He warnes them not to meddle with meat sacrificed to idols; so 9. chapt. 9. shewes how ministers ought to be maintained, but not a word of Tithes, vers. 22. is made all things to all, that he may save some, 10. chapt. 14. He admonishes to fly from idolatry; And then shews what the communion of Christs blood is, wherein very much idolatry is committed to this day, even in England in divers country chappels, vers. 31. let all be done to the glory of God, 11. chap. 4. He shews

in what posture men & women should pray or prophecy, vers. 2. (see 2. Joel 28, 29. As Paul received it of the Lord, he shews how the Lords supper should be received. And to examine themselves lest they eat and drink their own damnation, and reverently to tarry one for another, and promised to set other things in order when he comes, 12. Paul shews the diversities of gifts, vers. 10. which are severally distributed to every one, as the spirit was given *according to the measure of the gift of Christ*, 4 Eph. 7. again vers. 14. to the 26. sheweth the union that ought to be among the Church-members, vers. 28. that in the Church God hath ordained Apostles, Prophets, and teachers; And although all have not gifts alike, yet we are admonished to desire the best gifts; And yet they may be as sounding brasse or tinckling cymbals without love. In the 14. chap. The Apostle commendeth prophecies in the church, but not with strange tongues, unlesse they have interpreters, that they may edify the church, v. 15. for praying and singing not to be in strange tongues, but with the understanding, as well as in mind or spirit, vers. 24. If all prophecy and an unlearned man come in, he will be so convinced, that he will say plainly that God is in you of a truth.

And in the 26. vers. the Apostle sums it up, saying, *what is to be done then brethren, according as every one of you hath a Psalme, or hath a doctrine, or hath a tongue, or hath a revelation, or hath an interpretation*, let all things be done unto edifying, vers. 27. strange tongues are not to be used in the church, although we in England use but one tongue; yet read 2. Act. 5. There were dwelling at Jerusalem, Jewes, men
that

that feared God of every nation under heaven, & these must needs have many severall tongues; And therefore to be silent without interpreters. But now vers. 29, 30, 31. Let the Prophets speak two or three, and let the other judge; And if any thing be revealed to another, that sitteth by, let the first hold his peace, for ye may all prophecy one by one that all may learn and all may have comfort: But there hath been very great mistakes in prophecyng, *especially of late years*, for we have had a company of people going up and down, and they would prophecy, dream dreams, and see visions; But these three have a near relation to each other, as every man that hath reasonable knowledge in the Scriptures can tell, that many of the old Prophets prophecies were revealed to them by dreams or visions, see 7. Iudg. 15. so 2. Dan. 45. so 7. Dan. 1. The Prophet Daniel saw a dream, and there were visions in his head upon his bed, so 23. Jer. 28. even so for visions, 1. Isai. 1. so 1. Ezekiel 1. so 1. Obediah 1. so 2. Habakkuk 3. and 12. Hosea 10. so 89. Psa. 19. And as for the dreams and visions of the false Prophets, let them passe at this time; *Now all the Prophets and the law did prophecy untill Iohn*, 11. Math. 13. After which time we never read of any other Prophet according to the old dispensation, becaule it did then cease, 8. John 52. we have read that *Moses wished that all the Lords people were Prophets*, 11. Num. 29. To which purpose the Prophet Joel prophecied, *And afterward I will pour out my spirit upon all flesh, & your sons and your daughters shall prophecy, your old men shall dream dreams, and your young men shall see visions*, 2. Joel 28. And this was truly performed in the time of
of

of the Apostles, 2. Act. 16. Which did hold untill the time of falling away; as you read a little before, we have now that mystery made known in the New Testament, *which was hid since the world began*. 16. Rom. 25. *And in the ages to come shall be made manifest to the Saints*; And whatever they did prophecy was nothing more then was revealed to the old Prophets; Neither Barnabas or Simeon called Niger or Lucius of Cyrene or Manaben, which had been brought up with Herod the Tetrarch and Saul, 13. Act. 1. were any of the old Prophets, how may we imagine then, that Iohn Baptift the four daughters of Philip, 21. Act. 9. Zacharias, 1. Luke 67. or any other Gospell Prophet, nay Iohn the Divine in his prophecy or revelation, although they were all under a clearer ministration then the former Prophets, could ever prophecy of any thing pertaining to these last times, more then was revealed by the spirit to him or them, out of the Scriptures, read then the 22. Revel. 18, 19. Wherefore let no man adde or diminish to this prophecy, and yet we have a people that will undertake to foretell and prophecy of strange things to the world, but *prophecyng serveth not for them that believe not, but for them which believe*, 1. Cor. 14, 22. There were divers holy men which did prophecy, though under a former dispensation, even as the law did prophecy, and yet they were not commonly called Prophets, as Enoch Iude 14. Noah, Abraham, 20. Gen. 7. Isaak, Iacob, Ioseph, Moses and Ioshua, and the like, Iacob called his sons together, saying, *that I may tell you what shall come to you in the last dayes*, knowing that his sons could not by course of nature live to see the last dayes;

But

But his prophetical blessing to his son Iudah was; *That the Sceptershall not depart from Iudah untill Shiloh come,* 49.Gen.10. And if it be here meant a temporall Scepter, and Shiloh to be Christ, then was Iacob mistaken, and the Apostles would not have asked our Saviour, *wilt thou at this time restore the Kingdom to Israel*, 1. A^c. 6. For Nebuchadnezzar took Ierusalem and placed Gedaliah to be ruler there, *whom Ishmael one of the Kings seed smote, and he dyed,* 2. King 25, 25. so 41. Ier. 2. For Gedaliah was Governor, and not King; 40. Ier. 10. But it is more likely that the expositors were mistaken, and that it was meant a spirituall Scepter which is not as yet departed from Iudah; *For all the cities of Iudah were desolate, and no man dwelt there,* 44. Ier. 2. 22. Isai. 30. Seeing then the Patriarch David was a Prophet, and knew that God had sworn with an oath to him, that of the fruit of his loynes, he would raise up Christ concerning the flesh to set upon his Throne, 2. A^c. 30. Therefore let all the house of Israel know that God hath made him both Lord and Christ, this Iesus I say, whom ye have crucified, ver. 36. And where it is said, & David my servant shall be King over them, 37. Ezekiel 24. It was the Son of David which is Iesus Christ, 30. Ier. 9. Therefore Shiloh is not as yet come, for Shiloh in the first Alphabet of the Bibles as it is expressed, means dissolving or putting of ones shoes: Even so when Iesus Christ hath delivered up the Kingdom to God even the Father, when he hath put down all rule and all authority and power, then may it be said that Shiloh is come, *for he must reigne till he hath put all his enemies under his feet,* 1. Cor. 15, 24, 25. Now if what is here written be the very truth, then this is
Gospell

Gospell Prophecy, *but let the other Prophets judge;* For most of us are subject to mistakes, and very few can endure to part with an old principle.

Let him therefore that preacheth up publick ordinances rather mind what they are, then private interest; and he that thinks himself past ordinances take a care that he be not past grace, and he that will not come to a publick meeting place, remember that he cannot confine the Lords presence to a private room, and he likewise that thinketh learning to be uselesse examine himself whether he he wants not learning; let the old man dream a dream, or the young man see a vision which he never found in the Prophets, or in the law, or in the Gospell; And let him keep it to himself; & if it be in an unknown tongue let him have no interpreter, & he that propheticth the like prophecy, be sure that he prove not as a fortune teller. It is very necessary that we keep to a sure word of the two Testaments, *For we have a most sure word of the Prophets to the which ye doe well that ye take heed,* 2. Pet. 1, 19. And this commandment commit I unto thee Son Timotheus, according to the prophecies which went before upon thee, 1. Tim. 1, 18. Wherefore as was said before, *when the whole Church is come together according as every one of you hath a Psalm, or hath a Doctrine, or hath a tongue, or hath a revelation, or hath an interpretation, let all things be done unto edifying,* 1. Cor. 14, 26. Let the Prophets speak two or three, and let the other judge, and if any thing be revealed to another that sitteth by, let the first hold his peace, for ye may all prophecy one by one, vers. 29, 30, 31. *But according to the proportion of faith,*

*Church
discipline.*

faith, 12. Rom. 6. having a sure word for it, and yet doe a Godly Minister, pastor or Elder no wrong, *but shew him double honour*; And let no man think himself to be so admirall, but that *the spirits of the Prophets are subject to the Prophets*, for some men may be troublesome to others, when their own spirits will not suffer the least opposition; And they which have at severall times opposed truths are most fitting to be silent in the church, though they be excellent oratours; for every man which thinks himself to be a Prophet may not speak what he pleases, but such to whom the Lord hath revealed mysteries of his word. Prophecyng may be said to be preaching, because these cannot easily be separated, *for he that prophecieth speaketh unto men to edifying, to exhortation and to comfort, 1. Cor. 14, 2.* so that other Prophets have power in the church to judge and weigh whether they keep within the bounds of the truth or not, and to many may not speak together, *for God is not yet the Author of confusion, but of peace, vers. 33.* As we see in all the churches of the Saints; And for women, they are not forbid to pray or to prophecy, unlesse it be in the church, *but are to be subject as saith the law, vers. 34.* Else some of them would take place above their husbands for graces and gifts; As for the diversities of administrations it is here omitted, but here are no new ordinances shewen more then the Apostles practised, and what have been practised, not only in Amsterdam formerly, but lately in England, where divers have been found to laugh and jeer at them, there are many more in other places of the Scripture, which cannot be here quoted for brevities sake,

but

but unlesse God of this world hath blinded mens eyes, they must acknowledge ; as vers. 37. *That these are the commandments of God* , and if the churches shall be so ordered according as Paul and the rest have here decreed , This is that decency which he speaks of vers. 40. Paul comes to preaching of the death and of the resurrection of Jesus Christ , and of the dead, and the manner how, vers. 24. He sheweth how he hath ordained in other churches to collect monies ; every first day of the week for the poor , then he concludes with excellent exhortations and salutation, saying , *my love be with you all in Christ Iesus, Amen.*

A repetition.

Now for a brief repetition here is of
baptisme. 2. That the people make a church. 3. Of excommunication. 4. That the members ought not to goe to law. 5. Of marriage. 6. Not to meddle with meat sacrificed to idols. 7. How Ministers ought to be maintained. 8. To flye idolatry. 9. Of Prophets and teachers. 10. That love is the most excellent gift. 11. Of praying and singing. 12. Collections for the poor. 13. Excellent exhortations. 14. That all may be done to edifying. 15. That two or three Prophets may speak. 16. Women to be silent. 17. That these are the commandments of the Lord. 18. That decency and order is to be used, then we may conclude that Jesus Christ and his Apostles have not left the church destitute of government or discipline , but men have eyes and see not , and love darknesse rather then light, 3. Iohn. 19.

C H A P T. VIII.

Of singing of Psalmes.

AMong all these which have been hinted in the last chapt. divers godly and eminent professors have and do scruple whether singing of Psalmes be an ordinance, either private, or publick for the church, these indeed would require a large discourse, but shall be only hinted & then left to the learned; *We read of the song of Moses and the children of Israel, 15. Exod. 1. And before they passed Iordan Moses wrought another song, and taught them, 31. Deut. 22.* singing was called a song, untill the time of David, and seldome afterward which men do call a legall duty; *But David the sweet singer of Israel, 2. Sam. 2. 3. 1.* was full of the spirit of God, and he appointed the Levites and others to rehearse, and to thank and praise the Lord God of Israel, *1. Cron. 16. 4. to the 10. even so Hezekiah the King and the Princes commanded the Levites to praise the Lord with the words of David and of Asaph the Seer, so all the congregation praised with joy, 2. Cron. 29. 30.* And this likewise is called legall, read again *137. Psal. 3.* The Israelites being in captivity in Babylon, were required to sing the songs of Sion, & not of Sinai, so in *40. Ps. 3.* David saith he hath set my feet upon the rock, and he hath put in my mouth a new song of praise, and yet these are called legall duties, but this question is much moved, whether Saints in Gospell times can join together, especially with a multitude in a publick meeting place, in singing a Psalm of David, you have read already that all the congregation

gation could praise the Lord together with joy, & have we any other Psalms then they had, which were in myter, let us but mark how the Psalms or most part of them, are so penned, that every man singeth, or may sing to himself, *and maketh melody to the Lord in their own hearts*, 5. Eph. 19. so that he doth or may praise the Lord with the words of David, which were penned by the spirit of God, 2. Sam. 23, 2. And why may not this be done as well as to close with him, which prayeth or praiseth the Lord, in the midst of a congregation, It is true a Saint may have a Psalm or a Hymn, but let him be carefull that it be upon a good ground, and see where ever this word *Psalm* is named, if it be not meant by some or on of the 150. Psalms in the old Testament, for the Apostles themselves could join in singing of a Psalm or a Hymn before they went up into the mount of olives, 26. Math. 30. perhaps it was in the very language wherein they were first penned, the Psalms were penned by inspiration, and did then and doe still contain the Apostles occasion of singing and are left for every holy man or woman that *shall be merry in heart*, 5. 1. am. 15. Now whether here was meant the 150. Psalms, we shall have many more to make the question then to prove to the contrary. Why may not the Gospell Prophets prophecy in singing or sing prophecies, as they in 1. Cron. 25, 1. Although they used harps, vyals and cymbals, yet the other may use the heart and the fruit of their lips, Paul and Syllas could pray and sing a Psalm at midnight unto the Lord, 16. Act. 25. The Psalms are very spirituall and full of heavenly praises, and shall they not be used to that purpose, in them
also

also are admirall teachings and admonitions, then *let the word of God dwell in us plenteously teaching and admonishing our own selves in Psalmes and hymnes and spirituall songs, singing with grace in our hearts to the Lord, 3. Col. 16.* Which shews that the Saints sang unto themselves to the Lord, when ye come therefore together according as every of you hath a Psalm or hath a doctrine, let all things be done unto edifying, 1. Cor. 14, 26. Then by very great consequence, the Saints did join also in singing of the 150. Psalmes according as their occasions did serve for David was exceeding full of Gospell in his singing of prophecies, and *the Saints could not chuse but sing them*, well knowing that God had then newly answered so many of them *when the Messiah was come*, and if these be legall duties why not the reading of the law and the Prophets in meeting places, which are or must be read before they are preached or expounded, and if they be read, why may not the Psalmes be sung.

And if this be formall so are great part of our prayers, yet we dare not to leave praying, and if thou wilt not sing till thou art merry, how was David when he sang the 51. Psalm. doe we not usually read in the Old Testament, how they lift up their voices, 2. Cron. 5, 13. 10. Isai. 30. so 24. Isai. 14. so 4. Act. 24. Ought we now to leave singing, because we cannot frame a truly spirituall Psalm, since they are already framed by the Spirit of God, had not those harps and vyols in time of the law, relation to the prayers of the Saints, 5. Rev. 8. did not John see those that had gotten the victory of the beast, *how they sang the song of Moses the servant of God; and*

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also the song of the Lamb, saying great and marvelous are thy works Lord God almighty, 15. Revel. 3. Blessed be the Lord for that freedom, which every good mans conscience doth now enjoy, yet doubtlesse any hymn or part of a Psalm may be chosen out and sung, which may concern a church, a family, or a private person as it is said, *I will sing with the spirit, and I will sing with the understanding also,* 1. Cor. 14, 15.

Musica numinibus psallat sine voce virorum

Inscia lingua nihil psalmographisque vehit.

Now Christian Reader, perhaps you have read somewhat which agrees not with many mens judgements, I dare not to say, that there is no mistakes,

but since the positions about the old, the like, about the new covenant, and about the Altar, 5. Mat. 23. and other things have been condemned for extraordinary

errours in a private meeting, I thought it next unto the service which I owe unto the Lord, the more necessary to commend and leave all things unto the consideration of the Godly readers, hoping in the Lord they have found nothing of doctrine opposite to the truth of the Protestant Church of England, or any thing that may corrupt any mans judgement, I never expected to satisfy every man, neither dare I to say or think that I am infallible, but shall humbly submit to the Godly learned, and if any offence shall be taken hereby, I shall be truly sorrowfull, but this is to be remembered that *no Scripture is of any private interpretation,* 2. Pet. 1, 20. And pray that the Lord will send us more of his spirit, as he promised being on the earth,

*Who ever
without
mistakes.*

earth, and lead us into all truth, 16. Iohn 13. And blesse him for those discoveries, which he hath already given out by his spirit, and that Gods people do or may enjoy their peace, amongst a froward generation, as it was in February last shewen in a Sermon at Abingdon, by a good man of Magdalen Colledge, that Godlinesse was never in any age or country since Gospell times, so countenanced by authority as in this; Indeed a time was when the Churches of Iudea, Galilea and Samaria, 9. Act. 31. had rest, but not countenanced by authority, yet Satan will appear among the Sons of God, 1. Iob 6. so 2. Iob 1. And breed as many differences and discontents as lyeth in him. We find & that since

*Angels not the
Sons, of God,
5. Heb. 5.*

the law was abrogated, that no place is to be respected before another, so that some will not come into a publick meeting place lest they countenance idolatry, & say the Sacraments of Baptisme and of the Lords Supper were never in the Apostles time administred in any publick meeting place, it is to true that most men doe dearly tender their own interest, but on word to that, when Iesus Christ had fastened the hand-writing on his Crosse, 2. Col. 14. There was no holinesse or holy things left in the Temple, yet after our Saviour was carried up into Heaven, 24. Luke 51. The Disciples returned to Ierusalem, and were continually in the Temple praying and lauding God, vers. 53. so Peter and Iohn entered into the Temple praying God, 3. Act. 8. So the Apostles were commanded by the Angell to go and stand in the Temple, and speak to the people all the words of his life, 5. Act. 20. So they entred into the Temple early in

the morning, vers. 21, 25. The like when Paul had prayed in the Temple he was in a trance, 22. A^ct. 17. so that they went not only to preach, but to pray and praise the Lord, it is then evident that the Apostles did not scruple to goe into the Temple, for daily in the Temple as well as from house to house they ceased not to teach, 5. A^ct. 42. And Paul kept back nothing but shewed and taught them openly and throughout every house, 20. A^ct. 20. And shewed them all the councill of God, vers. 27. and these were to the Saints, at which time the Temple was no more holy then a publick meeting place now is; for where may a faithfull preacher doe his master more service, then where a multitude of people are met together, and is it not convenient then that Godly people especially those of reputation, 2. Gal. 2. to hear publicly as well as in privat whereby the Gospell, and the preachers may be countenanced, and the people encouraged, the Lord grant the preaching of the Gospell may be advanced in every publick meeting place, but in many Parishes in England are a pittypfull company of ignorant people, and a blind priest to lead them into the ditch or such as under the name or pretence of schisme or heresy doe perswade the people against the glorious truths of the Gospell, and yet divers of them being ignorant themselves administer the Sacraments to some that can give no account, either of their faith or religion any more then what they or some of them have been taught by a catechiss, which a parrat may learn, and doubtlesse believers should understand more then a parrat, how can there be a church without believers, which have the mystery of faith in a pure conscience,

science, 1. Tim. 3. 9. Therefore it is most necessary that able men be publickly appointed for the edifying of the church, and if the preachers should have no other maintenance, but the liberality of the people, they may soon starve, although tythes be not Gospell maintenance, yet what should be done with them, if they should be carried into a treasury, then they are not put down, and if none should be paid it would make well with the richer sort, and to tax mens land for their maintenance is no Gospell way, then since the tythes belong unto them which take pains, and not to the former, why may not worthy men receive them with moderation, untill the people are better qualified, in the mean time those that are Godly ministers should take the rule of our Saviour, and his Apostles, Jesus Christ taught the multitude, yet he expounded to his disciples apart, 4. Mark 34. And made all things known unto them which he heard from his Father, 15. John 15. even so did the Apostles, they as you have read, did teach publickly and from house to house, for Paul had his Church in Gaius house, if they by a faithfull endeavour shall discharge their own consciences, and their preaching withstood, let them pray God as Paul did, that it may not be laid unto their charge, 2. Tim. 4. 15, 16. The Apostles did labour abundantly, and so were the churches established in the faith and encreased in number daily, 16. Act. 5. The Lord grant that they may be dayly encreasing.

Now Reader I have briefly as possible I could, laid down a word to severall sorts of people, yet I hope none abused, the Lord grant that it may prove as apples of gold, 25. Prov. 11. not only to the Sabbatharian

tharian but to my self and all the rest , and as he hath been pleased to abolish his old covenant, as it was a killing letter , *for the ten commandments are called death*, 2. Cor. 3, 7. having Moses only for its Mediatour , and hath shewed us his new covenant, and on what promises it was established , having Jesus Christ for our Mediatour , we humbly beseech thee, Oh Lord! to writ thy law in our hearts, that we may keep thy statutes , and as thou hast been pleased to bring us forth into liberty, graunt we pray thee, that we use it not as an occasion unto the flesh, but that we may spiritually keep thy Sabbath and worship thee in spirit and in truth , as thou hast commanded in the Gospell of truth, Oh gracious God! graunt us this for thy name sake, *To God only wise our Saviour be glory, and Majesty, and Dominion , and power , both now , and for ever , Amen.*

F I N I S.

